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AN ATTEMPT

TO

ELUCIDATE THE PRINCIPLES

OF

MALAYAN

ORTHOGRAPHY.

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By W. ROBINSON.

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Printed at the Mission Press, Fort Marlborough.

1837.

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TO THE HONORABLE

SIR THOMAS STAMFORD RAFFLES,

*LIEUTENANT GOVERNOR of Fort Marlborough and
its Dependencies.*

HONORABLE SIR,

THOUGH totally unaccustomed to the style of adulation so common in dedications, I feel it unnecessary in addressing you, to offer an apology for plain language. I have so frequently witnessed your disapprobation of flattery, that even a distant approach to it, would lead me to apprehend giving offence. It may be necessary to have recourse to fulsome compliment, where the case admits of nothing better being said, but happily, I am not reduced to this extremity. Simple truth will be quite sufficient for my purpose.

Having lived several years under your mild government, here and in Java, and having enjoyed, in common with my missionary brethren, that freedom and

encouragement, which your liberal administration has invariably extended to all missionaries; being also under great obligations for the kindness you have shown to myself individually, I have long felt a wish to offer you some expression of my gratitude; for it seems but just, that the person, whose government has remarkably facilitated missionary efforts, should receive that humble tribute of praise, which a missionary is capable of offering. This, Honorable Sir, was one reason, which induced me to request permission to inscribe this little work to you.

But I must acknowledge, that in begging your acceptance of this dedication, I was not wholly influenced by so pure a motive as gratitude. I could not be insensible to the advantages, which a production of this nature must possess, in being first presented to the world under your patronage. Your well known acquaintance with Malayan literature, united with the interest which you have so long manifested in the moral improvement of the Malays, will be considered, by many, a pledge, that what is here offered to the public, cannot be totally unworthy of notice. I

have therefore reason to hope, that the sanction of your name, will procure for this Attempt, a favorable reception, and a candid perusal. More than this, I ought not to expect from the favor of your patronage, for I should ill repay the confidence you have placed in me, in condescending to accept this dedication, were I to wish your protection to be extended to any thing, which may eventually prove to be worthless or deserving of censure.—

Should this essay prove useful, in throwing light on what has hitherto been considered a dark and difficult subject, it will afford me no small degree of pleasure to reflect, that I have been permitted to inscribe it to a person, whose protection, extended to me in a time of peculiar need, enabled me to continue the study of the Malay language, which I must otherwise have abandoned.

I have the honor to be, with great respect,

HONORABLE SIR,

Your very obliged, and most obedient servant,

W. ROBINSON.

Fort Marlborough, }

Oct. 27, 1823. }

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N. B. Through a deficiency of types at Bencoolen it has been found impossible to maintain uniformity in the Roman orthography. It is necessary therefore to apprise the Reader, that no distinction in the nature or length of the vowel sounds, is founded on the difference of Roman and Italic letters; and that they are employed in the same word, only for the sake of the symbol attached to them. The mark most frequently omitted, is that of the short *ā*, representing the inherent vowel of the Sungskrit system; the character named *mim-imala* also, determining the sounds *e ē*, *o ō*, is commonly omitted. By a little attention to the scheme of vowels at page 16, the intelligent Reader will be enabled readily to supply these defects, which, though doubtless to be regretted, will not, it is hoped, prove materially injurious to the general utility of the work.

HISTORY OF THE MOON DIVIDING INTO TWO.

181	—	—	Extract No. I.
182	—	—	Ditto corrected
197	—	—	Extract No. II.
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N. B. Through a deficiency of types at Benecooler it has been found impossible to maintain uniformity * * * The paper and mechanical execution, are such as the contingencies of a situation comparatively unfrequented could afford. A supply of English paper did not reach the settlement, until several months after the work was put to press.

are employed in the same work. The mark most frequently symbol attached to them. The mark most frequently omitted, is that of the short ð, representing the inherent vowel of the Snugsknit system; the character named min-wa also, determining the sounds e, o, ð, is commonly omitted. By a little attention to the scheme of vowels at page 16, the intelligent Reader will be enabled readily to supply these defects, which, though doubtless to be regretted, will not, it is hoped, prove materially injurious to the general utility of the work.

INTRODUCTION.

THOUGH much has been written on the origin of the Malays, nothing has appeared which bears the stamp of certainty ; probable conjecture is the utmost that has been attained on this obscure subject. The origin of nations being closely connected with that of the languages which they speak, it can excite no surprise, that the origin of the Malay language should be wrapped in the same impenetrable obscurity, as that of the people by whom it is spoken. Both these subjects having been ably discussed by several modern writers, whose works are still before the public, and it not being in my power to supply any new information on either of them, they will, in this introduction, be passed over in silence.

The Malay language is frequently termed by the natives, in their writings, *بهاس جاوي* *bahāsa jāwī*, the Jāwī language. It seems to be clearly understood, that the term *جاوي* *jāwī* is not applied to any language but the Malay, and that *بهاس جاوي* *bahāsa jāwī* is as definite an appellation for the Malay language, as *بهاس ملاي* *bahāsa malāyu* would be; but the etymology and precise import of the term *جاوي* *jāwī*, are, among Europeans, disputed points. I am not sure that any thing which I can advance, will be considered as throwing any new light on either of these points, but I will take the liberty to offer a few remarks upon them.

Dr. Marsden observes, that *جاوي* *jāwī* cannot by any rule of grammar be derived from *جاو* *jawa* or Java. This is true, so far as it relates to the Malay language, but will not the Arabic language admit of such a formation? The Malays say, that *جاوي* *jāwī* is a term of Arabic derivation; and they believe it to be formed from the noun *جاو* *jāwa* by the Arabs themselves. It is considered a term of disrespect, very si-

milar in its import, to the Arabic term *أعجم* *ajam* a barbarian, but differing in the extent of its application; for while the Arabs, very respectfully, term all nations but themselves *أعجم* *ajam* barbarians, the term *جَاوِي* *jāwī* is applied to none but the inhabitants of the Eastern islands. This term is applied to no language but that of the Malays, yet all the different nations or tribes of the Malayan Archipelago, are, by the Arabs, indiscriminately denominated *أَوْرَغ جَاوِي* *orang jāwī*, the Jāwī people. Admitting that *جَاوِي* *jāwī* is derived from *جَاوَا* *jāwa*, there seems reason to believe, that the early Arabian navigators, denominated all the inhabitants of the Archipelago from one principal island, which was termed *جَاوَا* *jāwa*, whether that island was the present Sumatra, or that which Europeans now call Java. As the bezoin, which the Arabs term *لَبَان جَاوِي* *lābān jāwī*, Jāwī frankincense, is a product of Sumatra, and not even found on the island now denominated Java, it will perhaps be thought probable, that Sumatra is the island which was formerly called *جَاوَا* *jāwa*, and from which the term *جَاوِي* *jāwī* was originally derived.

But why should the Malay only be termed the *بهاس جاوي* *bahāsa jāwī*, when no such appellation is bestowed on the languages of the other insular nations, even though the people themselves, in common with the Malays, are denominated *أورغ جاوي* *ōrang jāwī*? The proper answer to this question, seems to be that which is furnished by the Malays themselves. They say, that all the pilgrims who visit *مكة* *Makkah* from these islands, speak, during their pilgrimage, the Malay language, that being better understood by the Arabs, than any other of the insular languages. If this is a truth, of which there appears no just cause to doubt, is it not very natural, that the Arabs should term that language, and that only, the *بهاس جاوي* *ba-hāsa jāwī*, or the Jāwī language, which they hear spoken by all those whom they denominate *أورغ جاوي* *ōrang jāwī*, the Jāwī people? The Malay, being everywhere current on the sea coast of these islands, and being too the only language which navigators are accustomed to hear, as well as the only one for which they have any use, it may, in a certain sense, be considered the language of the Archipelago, and it is so

considered, even by Europeans. And shall we then wonder that the Arabs, whose intercourse with the inhabitants of these insular regions, has, like our own, been principally among those who reside on the coast, and who speak the Malay, should apply to this language an epithet, derived from the name of that portion of the globe, in which it is so generally spoken?

But the Malays themselves call their language *bahāsa jāwī* بهاس جاوي, the Jāwī language, and why should they do this, if they consider the term *jāwī* مجازي of Arabic origin, and also a term of disrespect? In reply to this objection, it seems sufficient to state, that the Malays give this appellation to their own language in imitation of the Arabs. The Arabs are their oracles, and whatever they say is received by the Malays with the greatest deference. Malays pride themselves in adopting Arabian ideas and modes of expression, even to the disparagement of their own nation. They are well aware that *jāwī* جاي is a term of reproach, but a people who do not scruple to call their own ancestors monkeys, because the Arabs say they were monkeys, will not be likely to reject an op-

probrious epithet of Arabian origin, though applied to their own language and themselves; on the contrary, they consider it a mark of a superior mind to speak of their own nation and language, in those very terms of disrespect, with which they have both been stigmatized by the Arabs.

It seems to have been an opinion very generally received, that the Malays, after their conversion to Muhammadanism, laid aside their own alphabet, and out of complacency to their religious instructors, adopted that of the Arabs. In a critique on Mr. Crawford's History of the Indian Archipelago, which has lately appeared in the Quarterly Review, No. LV. this opinion has been called in question, and

I think very justly, as it is one which is quite unsupported by proof. No books exist in that supposed ancient character, nor do the Malays ever speak of books having existed in it. Perhaps the strongest argument that can be adduced in favor of an ancient Malayan alphabet, may be drawn from the existence of inscriptions in the interior of Sumatra, which have the appearance of being very ancient, and which were

possibly made anterior to the conversion of the Malays to Islamism. They were discovered a few years ago, by the Honorable Sir Thomas Stamford Raffles, in a journey to the Menangkabaw country, but have not, I believe, been decyphered. But allowing, what perhaps will never be proved, that these inscriptions are in the Malay language, it will not follow as an undoubted fact, that the character in which they were made, was in general use among the Malays. A few of the chiefs might be acquainted with the alphabet of another language, and procure these inscriptions to be made in that character, merely because their native language possessed no alphabet. A case very similar to what is here supposed, exists at the present day. The Sunda people who inhabit the mountainous regions of Java, have no alphabet, but some of their chiefs are acquainted with the Javanese alphabet, and others of them with the Arabic. Did they wish to perpetuate the memory of their heroic achievements, by inscriptions either in stone or metal, they would doubtless employ one or the other of these alphabets; but it would not be correct to infer, from the circumstance of a few chiefs availing themselves

of a foreign alphabet, that the Sunda people have a written language.

It cannot be positively affirmed, that the Malays possessed no alphabet previously to their adopting the Arabic, neither can it be positively asserted, that they had one; direct proof is equally wanting on both sides. Still however, the onus probandi seems to lie on those who take the affirmative side of the question, for if they can produce no proof, that such an alphabet existed, we are surely at liberty to doubt its existence. But not only is there no positive evidence of the existence of an ancient Malayan alphabet, it does not appear that there are even any strong presumptions in its favor; while there are several considerations, which seem to render it probable, that no such alphabet ever existed.

There are several nations in the Archipelago, each of which has a language peculiar to itself, but no alphabet, as the Niyas people, and Sunda people for instance; and why may not the Malays have been in the same circumstances? Were the Niyas people to embrace Islamism, at the persuasion of the Arab

priests, as the Malays are supposed to have done, would not these priests introduce their own alphabet, in the books which they would doubtless write for the instruction of their converts? And that alphabet being thus introduced, simultaneously with the art of writing, would not all who might wish to acquire that art, be instructed in the Arabic character? and might not books and writing soon become as common among them as among the Malays? Had this event actually taken place several centuries ago, might it not now have appeared just as reasonable, to suppose that the Niyas people had exchanged their ancient alphabet for the Arabic, as to suppose that the Malays have made such an exchange?

Other nations in the Archipelago have embraced Islamism as well as the Malays, but not one of these nations has exchanged its ancient alphabet for the Arabic. If the Malays, who are supposed to have been the first among these insular nations to embrace the religion of the prophet, had relinquished their own alphabet in favor of the Arabic, is it not reasonable to suppose, that some, or at least one, of the neigh-

bouring nations would have followed their example? But nothing of this sort has occurred; every other nation, though professing Islamism, has retained its own alphabet. The conduct of the Malays, therefore, if they have rejected their ancient alphabet for the Arabic, forms a very remarkable exception to that of all their neighbours; and unless some sufficient reason can be assigned for this peculiar line of conduct, or some evidence adduced in proof of the existence of an ancient Malayan alphabet, there is surely room to doubt, whether the Malays have really done what has been attributed to them.

It has been justly remarked, that ‘the Malays are children in acquirements.’ They are indeed, what some would term, semi-barbarians; they are but partially acquainted with the arts of civilized life, while they are total stranger to science, with the exception of some individuals, who have caught a few glimmering rays of it from the Arabs. They have no indigenous literature among them,—no ancient histories,—no authentic records. The few histories which they have among them, are so interspersed with fable, and partake so much of the marvellous, that they are wor-

thy of very little credit. So destitute are the Malays of literature, that the greater part of the books circulated among them, are well known to be translations from other languages; and there exists no proof, that these books have been known to them above a few centuries. Their native compositions are evidently modern; they have nothing of the venerable about them; not one mark of antiquity to entitle them to respect. Where then are the books which existed in the ancient character? Have they been rejected together with the character in which they were written? If such books had been in existence, it is wonderful that they have not been preserved in an Arabic garb at least; but not a trace of ancient Malayan literature has been discovered; a fact which may justly excite a doubt whether any ever existed. It will avail nothing to say, that their Muhammadan zeal induced the Malays to destroy their ancient books, on account of the polytheism contained in them; for zealous as they are for Islamism, they have no serious objection to polytheistic books. They have many translations from the Javanese in circulation among them, which contain the Hindoo mythology, with

gods, goddesses, and the whole apparatus of polytheism. Surely the few centuries in which the Malays have been acquainted with the Arabs, have been a period sufficiently long, to allow of their making those advances in civilization and literature, which they have actually made. There is no need to have recourse to a supposed ancient character, in order to account for this astonishing progress.

If the Malays did possess a written character, previously to their acquaintance with the Arabs, it is exceedingly strange, that their language does not contain a single word that signifies a book. The only words they have, which bear this signification, are *سورة* *sūrat* and *كتاب* *kitāb*, for both of which they are indebted to the Arabs. But is it possible to find a nation, which possesses a written language, and yet has no term by which to denote a written composition? If the Malays had an ancient alphabet, it is to be supposed they had books, however few they might have been in number, and these books must have had a name; but as they have no word for book, the natural inference seems to be, that they had no books, and of course no written character. This conclusion is

much corroborated by the fact, that the Malays have no word which signifies a letter or character; ^{هـ}حرف *huruf*, the only term they use, it is well known, is Arabic. And can we conceive of a nation's having a written language, and yet having no name for a book, nor a single term by which to signify a letter in the alphabet? How, in such a case, could a good mother call her son to come and learn his letters?

It seems highly probable, that the Malays, previously to their embracing Islamism, were much in the same state as the Niyas people, who, though they have a language peculiar to themselves, have no alphabet, nor any books; and, what is equally true, no word which signifies a book. When therefore they would speak of such an outlandish thing as a book, they borrow the Arabic word ^{سورة} *sūrat* or ^{كتاب} *kitab* from their Malay neighbours. The Malays, it is true, have a word which signifies to write, and one which signifies to read, and also one which signifies to compose or arrange words in a sentence; and it may perhaps be argued from thence, that they must have been accustomed to writing, reading, and composition. But it

is well known, that each of these words has several other meanings attached to it. Whether *tulis* تولیس originally signified to write, and *bācha* باج to read, and *kārang* کارغ to compose a sentence, may be justly doubted. It is surely quite as likely, that these terms were accommodated to the ideas of writing, reading, and composing, after the Malays became acquainted with these arts, as that they originally conveyed these respective significations. *bācha* باج to read, perhaps has less latitude of meaning than either *kārang* کارغ to compose, or *tulis* تولیس to write; but *bācha* باج signifies to recite, rehearse, preach, as well as to read. *kārang* کارغ signifies to set, frame, dispose in artificial order, as well as to compose a sentence or a book; and *tulis* تولیس, not only signifies to write, but also to draw, to make marks, and to trace figures of any sort, in any way. But nations that are utter strangers to the art of writing, can make strokes, and marks, and trace figures of various sorts, and all these operations would, by the Malays, be termed *tulis* تولیس. Thus they speak of writing a picture, and of the *tulis* تولیس or writing on printed cottons. The inhabitants of the Pogy islands are said to record upon their

skin, by means of tattooing, the remarkable actions and events of their lives ; and the uncouth figures of these records, are, by the Malays, denominated تُليسن *tulisan*. Nor is it unworthy of remark in this discussion, that the Niyas people, though totally unacquainted with the graphic art, have a verb, which expresses the various actions denoted by the Malay verb تُليس *tulis*.

The above considerations have induced me to doubt the truth of the commonly received opinion, that the Malays have rejected their ancient alphabet in favor of the Arabic. What further proofs may hereafter be adduced, in favor of the existence of such an alphabet, it is impossible to say ; but at present, there seems reason to think, that the supposed, ancient Malayan alphabet is a mere nonentity.

It has been thought by some, that the Malay contains a number of distinct dialects, which are peculiar to certain parts of the Archipelago ; and the inference drawn from this opinion is, that books which are easily understood in one part of the Archipelago, are

scarcely intelligible in another. This opinion and the inference drawn from it, are both very problematical, and perhaps it may not be impossible, to prove them both unfounded. The Malay of Menangkabau, may perhaps have some claim to be considered a distinct dialect, but with this exception, it is contended, that distinction of dialect, properly so called, is unknown to the Malay. There is, it is true, a little variation in the spelling and pronunciation of a very few words; a letter is sometimes inserted, which is at other times omitted; and a few instances may be adduced, in which one letter is exchanged for another. But these trifling variations, which occur only in a very few words, and none of which are peculiar to any country, but are to be met with in many places, and some of them even in the same place, cannot be justly considered as forming a distinction of dialect; or if they are so considered, it will follow that two distinct dialects prevail in the same place.* Such slight va-

* These remarks are not made with reference to Dr. Marsden; nor have I any wish to controvert what he has said on this point; his ideas do not essentially differ from my own. I acknowledge the few slight variations of pronunciation and orthography adduced by him; but I am a little sorry, that variations so trifling, and so few in number, and which have no locality at-

riations in spelling and pronunciation, are common in oriental languages. It is notorious, that the Bengalees are in the constant habit of confounding the *l* and *n* ; the *j* and *s* ; the *ch* soft and *s* ; and that even in Calcutta ; yet it has never been said, that distinct dialects of the Bengalee prevail in that city. As the Malay is an uncultivated language, it is but just to claim some allowance for provincialisms, vulgarisms, and other corruptions ; and were the proper deductions to be made for the operation of these causes, there would be little room to speak of difference of dialect. If difference of dialect consists in the difference of form assumed by certain radical words, which though common to all the dialects of a language, are either curtailed, altered, or augmented, according to the particular dialect in which they are used, then it must be attached to them, should have been considered as forming a distinction of dialect. In a philological point of view, I consider the subject altogether unimportant ; but it is not so, when viewed in connexion with the efforts of missionaries, and of Bible and Tract Societies. It would be a serious evil, were an opinion generally to prevail, that books written in one Malay country, must necessarily be unintelligible in another, on account of a difference of dialect.

be confessed, that no difference of dialect exists in Malay. If we except the few and trifling variations above mentioned, the words of this language, when correctly written, contain the same consonants, the same vowels, the same number of syllables, and the same terminations, in one Malay country as in another.

One very clear proof, that the Malay contains no distinct dialects, is the general circulation of the same books in all Malay countries. I speak of their standard works, which may be called the Malay classics. These works are circulated throughout the Archipelago; not in different dialects, adapted to the different islands, but in copies professedly taken verbatim from each other. They are equally well understood, in one Malay country as in another, and are just as much the standard of the language, in one country as in another. Under these circumstances, difference of dialect, properly so called, can have no existence; and there can be no doubt, but any composition, which, in words and idiom, is real Malay,

will be understood by Malays, in all parts of the Archipelago.

But this statement may possibly be thought contrary to fact. It will perhaps be objected, that good Malay scholars, and even the Malays themselves, sometimes meet with books, purporting to be written in Malay, which they cannot understand without great difficulty; and surely this would not be the case, if there was no difference of dialect. The fact is admitted, but not the inference attempted to be drawn from it. Suppose a foreigner, but partially acquainted with our language, were to translate a work from his mother tongue into English; should we not expect such a work to contain many foreign idioms, and perhaps some foreign words; and would it be matter of surprise, if when this book is put into the hands of a plain Englishman, totally unacquainted with the language from which it has been translated, he should feel a difficulty in understanding it? But because the book in question, though purporting to be written in English, is not intelligible to an Englishman, would

it be correct to infer, that the English language contains several distinct dialects? Should we not rather say: Put the book into good English, and then a plain Englishman will understand it? The case is precisely the same, with respect to those books which purport to be written in Malay, but which are so unintelligible both to Europeans and natives. They are translations made by foreigners, and they abound, not only in foreign idioms, but in foreign terms; a Malay therefore, who is unacquainted with the language from which they have been made, cannot easily understand them. Such, there is reason to believe, is the real state of the case; and in this manner, the difficulty experienced in understanding books of this description, may be easily and naturally accounted for, without having recourse to difference of dialect.

A very great proportion of Malay books are supposed to be translations, and most of them, those from the Arabic excepted, are the work of foreigners, who having become more or less acquainted with Malay, have thought proper to translate into it some of the productions of their respective mother tongues.

A few of these translations, may perhaps have been made by the Arabs, some by the Bugis, and some by other nations of the Archipelago ; but many of them are well known to be the work of Javanese, who certainly feel no scruple about introducing a very sufficient number of words and phrases from their own language. I possess several works of this description, which contain many words and phrases that the Malays, even at Batavia, could not understand ; and how then can it be expected, that they should be understood in countries remote from Java ! The Malays, it is presumed, seldom study the languages of the interior, so that very few of the translations of which we are now speaking, are made by them ; but many of them study Arabic ; and as they are much attached to Arabic literature, they have translated many of the compositions, found in that language, into Malay. But if the translations which are made from the Arabic, are the work of Malays, and those from other languages, the productions of foreigners, it may surely be expected, that the former will not only exhibit the best specimens of the Malay language, but will also be universally understood. Accordingly we find, that those works

which form the standard of the language, and which, as it has already been observed, are equally well understood in all Malay countries, are either original productions, or such as have been translated from the Arabic by the Malays themselves.

But admitting, that the language of the Malays, as it appears in their standard works, is in all places the same, can it be denied, that there is a difference of dialect in the colloquial medium? If even the colloquial medium contained a number of distinct dialects, surely navigators, who visit almost all the ports in the Archipelago, and who are not, generally speaking, well skilled in the language, would in some places, at least, experience considerable difficulty in making themselves understood, and in understanding the natives in return; but as no complaints are made of any such difficulty, it may be presumed, that it does not exist, and that the supposed difference of dialect, is so trivial as to be unworthy of notice. The Malay, it is true, contains a number of equivocal words, some of which prevail most in one country, while others of them are most prevalent in another. For example :

At Batavia, كُوفِيع *kūping* is the word most frequently used to signify the ear; at Bencoolen, تَلِيع *talinga* is the word most in use for that purpose; at Batavia, we most frequently hear كَمْبَيع *kāmbang* for a flower; at Bencoolen, it is more common to say بُونِيع *būnga*; at Batavia, كَرِيعَت *kārīngat* is the most common word for perspiration; at Bencoolen, پَالُوح *pāluh*: but تَلِيع *talinga*, بُونِيع *būnga*, and پَالُوح *pāluh*, are understood at Batavia, and كُوفِيع *kūping*, كَمْبَيع *kāmbang*, and كَرِيعَت *kārīngat*, are understood at Bencoolen.

But it will perhaps be affirmed, that there is a number of words, current in the colloquial medium in some places, which are totally unknown in other Malay countries; and that this fact is an incontestible proof of difference of dialect. The fact is acknowledged, but before any inference is drawn from it, let us inquire whether the words in question are real Ma-

lay. Suppose an objector to say: تَبْرُوك *tubārūk* to strike against, is in common use at Batavia, but quite unknown at Bencoolen; and رَنْغَنْغ *rānggang* not close together, is in common use at Bencoolen, but quite

unknown at Batavia ; I should confess the truth of his assertion, but if he proceeded to infer from this, that a difference of dialect existed in the colloquial medium of these two places, I should beg leave to inform him, that *تُبرُكُ tubaruk* is a Sunda word, and *رَڠْ رَڠْ gang* a Mūsi word, and that the Malay of the one is *لَڠْڠَر langgar*, and that of the other *جَارَڠْ jārang* ; words which are in common use, both at Batavia and Bencoolen.

The Malays are, in many places, only settlers on the coast ; and their language is not, in any of the large islands, a part of Sumatra excepted, the language of the interior. In the interior of some of the islands several languages are spoken ; and on those islands where the aborigines speak but one language, it is, in most instances, a language which is peculiar to themselves, and not one which prevails on any of the neighbouring islands. But the Malays, being in the habit of daily intercourse with the inhabitants of the interior, and of forming various connexions with them, the unavoidable consequence is, that a number of words from the language or languages of the interior, be-

came current in the colloquial medium of the coast. Now as each island has at least one language peculiar to itself, and the Malays inhabit the sea coast of a number of these islands, it may naturally be expected, that the words which are mixed with the Malay in one country, are very different from those which are mixed with it in another; and of course, that many words are current in the colloquial medium in one place, which are quite unknown in another. At Bencoolen, a number of Mūsi words are current, at Achin, a number of Achinese words, at Samarang and Sourabaya, a number of Javanese words, and at Batavia, a number of Sunda, Javanese, and Bugis words; but the Malays themselves speak their own language with at least a tolerable degree of purity, notwithstanding all these admixtures. The persons who borrow most freely from the languages of the interior, are the natives of the interior, who either, through ignorance of the Malay, or partiality to their mother tongue, are continually interlarding their discourse with foreign words. But if this statement is correct, persons who speak pure Malay, can be understood in every Malay country. True; and is not this exactly the case? Do not

the Malays of every country understand each other with perfect ease ; and do not foreigners find, that the difficulty of making themselves understood, in the different ports which they frequent, diminishes, just in proportion, as their knowledge of the Malay language increases ?

Whether the Malay is an ancient or a modern language, it is certainly a very inartificial one. Simplicity is its principal characteristic. The nouns of this simple language have no distinction of number, gender, or case. Its adjectives assume the same form, whether in the positive, comparative, or superlative degree. Its pronouns, though distinguished into those of the first, second, and third person, have no difference of case, and gender, and are indefinite with respect to number. Its verbs, are destitute not only of number and person, but also of mood and tense. But can such a language be sufficiently definite, to express an idea with precision ? That it seems wanting in this quality cannot be denied ; but probably, were it thoroughly understood, and its principles clearly defined, it would allow of as much precision in expressing an idea as most other languages.

It seems never to have occurred to the Malays, that inanimate things can be of any gender. Their ideas of gender are confined to males and females; they never speak of inanimate things as being even in the neuter gender, nor have they any term to express the neuter gender. If we except the terms which signify man, woman, husband, wife, father, mother, and a very few other terms of relationship, Malay nouns convey no idea of gender, unless accompanied by a masculine or feminine epithet. The Malay has but one word to signify brother and sister; but one for son and daughter; and but one for boy and girl; nor does this language contain any distinct terms for boy and son, girl and daughter. Malays cannot say distinctly, he is the *son* of such a one, or, she is the *daughter* of such a one; but merely, he is the male child of such a one, or, she is the female child of such a one.

Malay nouns are as indefinite with respect to number as to gender. The simple noun merely expresses the name of the animal or thing mentioned, without conveying any idea of number. Thus *أَرَانْ* *orang*

may signify one person or many, and *kūda* may signify one horse or many. Should a person say *adda ōrang dilūwar*, or *kūda dā-tang*, it would not be known, whether one person was without, or many, or whether one horse was coming, or many. A definite singular is expressed by prefixing to the noun the numeral *سات sa sātu* or *سوات sawātu* one, as *saōrang* one person, *sātu kūda*, or more idiomatically *saēkor kūda* one horse. The plural is sometimes formed by repeating the noun, as *ōrang.ōrang* persons, *kuda kūda* horses; but more elegantly by prefixing the adjective *سگال sāgāla* all, which when used for this purpose, is not to be understood in its literal sense, but merely as expressing plurality: as in the following sentences. *جگ تیار دے وبت اولہ سگال طبیب* If medicine is not administered by the physicians. *سوات کین درقہ سگال کین سرگ* One of the gardens of heaven. *سوات گڑہ درقہ سگال گڑہ بارک* One of the caves of hell. An emphatic plural is sometimes formed by the application of both these methods: as,

اُورَغ ایت دشن سگال هرت هرتان That man with every thing which he possesses.

There being no cases in Malay, the relation which one thing bears to another, is expressed by prepositions, or denoted by the position of the words in a sentence.

In no part of speech is the indefiniteness of the Malay so much felt, as in the pronouns. A simple pronoun cannot be recognized as being either singular or plural, masculine or feminine. There are two ways of denoting the plural number in pronouns. First, by the addition of اُورَغ *orang* as ساي اُورَغ *sāya orang* or کام اُورَغ *kāmi orang* we; اُورَغ کام *kamu orang* ye or you; دي اُورَغ *dīya orang* they. Secondly, by prefixing the adjective سگال *sāgāla* as کام سگال *kāmi sāgāla* we; کام سگال *sāgāla kamu* ye or you; but this method is seldom adopted in the third person. The most elegant method of forming the plural in the third person, is by rejecting the pronoun, and substituting اُورَغ ایت *orang itu* or مریک ایت *marīka itu* in

its place, and some times, but not always, prefixing *sāgāla* as *sāgāla ōrang itu*, or *sāgāla marīka itu* they ; literally those persons. There is however no means of distinguishing the number of the pronominal affixes *ku*, *mu*, *nya*, which are contractions of *aku* I, we, *kamu* thou, you, and *diānya* he, they. *ku* and *mu*, are used rather sparingly ; *nya* occurs more frequently, but as it is of so indefinite a character, it should be used with caution.

Gender may be dispensed with, in the pronouns of the first and second person, as being of little or no moment, but its absence, in a pronoun of the third person, is a very serious inconvenience. The pronoun *iya* or *dīya* signifies either he, she, or it. When a man and woman have been both spoken of, in the preceding part of a discourse, the writer, must be cautious how he introduces this pronoun, otherwise the reader will not easily discover the antecedent. He will probably think the pronoun refers to the man, when it was intended to refer to the woman ; or he will refer it to the woman, when it should be referred

to the man ; or, what is equally probable, he may feel very uncertain to which of the two he ought to refer it. We have an example quite in point, in the Bata-vian version of the Malay Bible, in Mark chap. VII. ver. 30.

دن سته اي داتغ ماسق روهين هك دداتقن جن ايت مده
كاور دن انقن فرمقون ايت بارغ م داتس كاسرت *

All the pronouns in this verse are certainly intended to refer to the woman, but a Malay may not so understand them ; for as they are just as much masculine as feminine, he will be quite as likely, even when he reads the passage in its connexion, the antecedent not being clear, to refer them to Jesus as to the Syro-phenecian woman. Strange as it may seem, it is very probable, that this verse will be understood in the following manner. ‘ And when he was come into his house, he found the devil gone out, and his daughter laid upon the bed.’ If the pronoun *iya*, is understood as referring to Jesus, as it easily may, this will be the sense of the passage ; for the pronominal affix *nya*, which occurs three times, will by every one be referred to the same antecedent as *iya*. But will

not the context furnish a clue to the discovery of the true antecedent? To a person versed in the Scriptures, it possibly might; but it has been said by a Malay, that the antecedent to *īya* ^{اي} is *jin* ^{جن} the devil; and a native has been heard to say, that the antecedent is *anak parampūwan* ^{أنق قرمقون} daughter. The fact is, the Malays cannot tell which is the antecedent, therefore they may possibly conjecture it to be any one of the preceding nouns. In ver. 30, *parampūwan* ^{قرمقون} the woman, ought to have been repeated, instead of the pronoun *īya* ^{اي}, when the passage would have read: 'And when the woman was come to her house,' &c.; and then the sense would have been perfectly clear. In like manner, in ver. 31, the proper name *Isa* ^{يسى} Jesus, should have been used instead of *īya* ^{اي}; when there would have been no possibility of mistake. As the passage now stands, a Malay cannot, by any rule of the language, discover who it was that departed from the coast of Tyre and Sidon. It is said that *īya* ^{اي} departed, but who is *īya* ^{اي}, a man, or a woman? If a native is told that *īya* ^{اي}, in ver. 30, refers to the woman, he will most na-

turally conclude, that ^{اي} *īya* in ver. 31, refers to the same person; and hence he will infer, that it was the woman who departed from the coasts of Tyre and Sidon; nor is there any thing, in the rendering of the following verse, to prevent him from concluding, that it was also the woman, that cured the man who had an impediment in his speech.

But indefinite as the pronoun ^{اي} *īya* is, the pronominal affix ^ن *nya*, is, if possible, still more indefinite. The incautious use of this affix may lead to very serious mistakes. It is to be regretted, that the Batavian version of the Malay Bible furnishes us with such an apt illustration of this remark. In Matt. chap. XXIII. ver. 8, 9. we have the following passage.

مَكَّ لَكْسَن ۲ كاورله فرمقون ايت در سيس كرامت ايت دشَن
 كَتكوتن دَن كُسكادن بَسَر دَن كَريله اَكَن مَهبريت ايت قَد
 مريد ۲ ن * اَدَقَن اَق بيل فرمقون ايت قَرَك اَكَن مَهبريت
 قَد مريد ۲ ن *

In English, this passage is very clear ; the pronoun *his* being the singular masculine enables the reader at once to perceive, that the disciples mentioned are those of Jesus ; but the Malay version conveys no such definite idea. The pronominal affix *nya* may signify his, hers, its, or theirs; and *murīd murīdnya* may be rendered his disciples, her disciples, or their disciples. A Malay, whose opinion was requested on the meaning of the passage, understood *murīd murīdnya* to mean their disciples ; i. e. the disciples of the women. This, there is no doubt, will appear to many to be the sense of the passage, as it stands in this version ; for *parampūwan* the women is the apparent antecedent ; and a Malay may therefore, very naturally conclude, that *murīd murīdnya* signifies the disciples of the women. The confusion occasioned by the pronouns in ver. 7, will, there is reason to believe, prevent any common reader from discovering the true antecedent which is found as far back as ver. 5. The ellipsis of the pronoun *kāmu* ye, between *pārgīlah* and *māng-atākan* in the first clause of the 7th verse, renders it

doubtful whether the angel is commanding the women to go and tell the disciples that Jesus was risen, or whether he is informing them, that Jesus himself went to give his disciples that information. This ellipsis augments the difficulty; for if the reader should misunderstand the meaning of this clause, as there is some reason to fear he will, it is scarcely possible that he should understand *مريد ۲ ت* *murīd murīdnya* in any other sense, then the disciples of the women. This clause should have been rendered: *Go ye quickly and tell,* *فرگيہ کام مغتساکن* &c.; and *مريد ۲ ت* *murīd murīdnya* should have been rendered *مريد ۲ عيسى* *murīd murīd Isa*, the disciples of Jesus. The sense would then, in each case, have been quite clear; and this is indeed the rendering, which the construction of the Malay language requires.

Such uncertainty attends the use of Malay pronouns; and as they occur, in this version, nearly as frequently as in the original, they unavoidably obscure the sense. Pronoun follows pronoun, till the reader is quite bewildered; and it becomes impossible, by any

rule of the language, to discover the antecedent. Thus the simple narratives of the Evangelists are, in many places, rendered quite unintelligible by this injudicious method of translating. The only way to express an idea with precision, in this language, seeing the pronouns are so very indefinite, is to use them very sparingly ; indeed never to use them, but when the antecedent can be easily discovered. Whenever there would be room for doubt about the antecedent, the writer ought to repeat it instead of using a pronoun. Such is the method adopted by the natives, who, aware of the ambiguity of their pronouns, take care to repeat the noun, when the sense would otherwise be doubtful.*

* The Batavian version of the Malay Bible has been highly extolled, and some are of opinion, that it cannot be materially improved. The account which Werndly has given of it, is certainly very imposing, but, with the book in our hands, we can judge for ourselves. It is worthy of remark, that almost every one who has been loud in the praise of this version, has also admitted, that it wants something to make it easily intelligible. At Batavia, it is denounced as being high Malay, and therefore not be understood, but by those who are well acquainted with the language. Some have complained that it contains a great number of Arabic words, and others that it contains many obsolete words, and words not generally known. Different attempts have been made, by persons who have acted under these different impressions, to remove the evil of which they severally complain. At Batavia, it has been attempted to produce a new version, in, what is vulgarly called, low

Grammarians tell us that to verbs belong number, person, mood, and tense; but Malay verbs have no just claim to either of these properties. It will be at once conceded, by every one acquainted with this lan-

Malay. At Penang, an attempt has been made to exchange the Arabic words, for such as are pure Malay; and the most unusual Malay words, for such as are in more common use. At Malacca, it has also been attempted to reject obsolete and unusual words, and to give the language something more of the native idiom. But neither of these endeavours, (this censure, if it be one, includes myself,) has been crowned with complete success. It is evident that something is still wanting, in order to render the Bible intelligible to the Malays. No doubt, the version in question, contains all the above faults, if we allow, that by high Malay, nothing more is meant, than a style which is not intelligible to the common people; but are not these faults rather the symptoms of the disease, than the disease itself? It is possible to remove a symptom, while the disease remains. The radical fault of this version, though one which has been but little noticed, is, if I mistake not, its extreme literality. I say extreme literality, because, though it is readily allowed, that a version of the Scriptures should be too literal, rather than too free, yet there is a point, beyond which a translator cannot go, without manifest injury to the sense. It may be very proper, in the rendering of doubtful and disputed passages, to be literal at the expense of idiom, and some may be inclined to add, even at the expense of perspicuity; but few would plead for a very literal rendering of a plain passage, when to be literal would be to be obscure. Now, in the Malay, it is impossible, in many cases, at least, to be very literal, and yet intelligible; but the translator of the Bible, being determined, at all events, to be literal, has not only sacrificed idiom and perspicuity to his predominant principle, but has even allowed it to betray him into apparent absurdity.

guage, that its verbs have no distinction of number and person, but that they have neither mood nor tense, is an assertion, that may perhaps, by some, be considered a little doubtful. If by mood is meant a

The inconvenience which arises from this extreme literality, is very sensibly felt in the too frequent use of the pronouns. The natives themselves complain of the multitude of pronouns, and tell us, that their language does not admit of such a free use of this class of words. But the principal cause of complaint against such a multitude of pronouns, is not that they render the style very uncouth and unidiomatic; for this objection, though too well founded, is of inferior moment, but, that they obscure the sense, and render it impossible for the reader, in many cases, to discover the meaning of the writer. This is a view of the subject, which would not readily present itself to a European, but it is one, that has forced itself on the observation of the natives. When we read the Malay Bible, we almost unavoidably carry with us our biblical ideas; and very naturally translate the pronouns, by he, she, it, they, his, hers, its, theirs, just as the sense requires, without ever reflecting perhaps, that these different ideas of gender and number, are not at all definitely expressed; but a native, being destitute of the clue with which another version has furnished us, soon finds himself bewildered amongst a number of pronouns, the antecedents to which he cannot possibly ascertain. Could a European proficient but divest himself of every idea derived from the Bible, before he takes up this version, and were he then to read it, just for the purpose of learning its contents, as he would any other Malay book, he would soon perceive, that such a multitude of pronouns occasions an impenetrable obscurity.

But while it is contended that such a very free use of pronouns, which have neither gender nor number, frequently obscure the sense, it is equally

particular form of the verb, denoting a command, a declaration, a wish, possibility, or supposition, as the mood of a verb is generally supposed to denote, then Malay verbs have no mood, as no particular form is

true, that the sense is in some places obscure for the want of pronouns. The verbs in this language, having neither mood nor tense, number nor person, it must be clear, to every one versed in languages, who reflects on the subject, that there is a necessity for frequently repeating the pronouns. In the learned languages, in which the mood and tense, number and person, are denoted by the particular form of the verb, the nominative case may be frequently omitted, as unnecessary; but in our own language, in which we have not the advantage of such a diversity of form in the verb, we are necessitated to make frequent use of the pronouns; and in the Malay, a language in which number and person, mood and tense, are never denoted by any particular form of the verb, it is necessary to use the pronouns still more frequently, otherwise the mood of the verb, and the nominative case to it, will not be easily discovered. The 6th verse of the XXVIIIth chapter of St. Matthew has already been referred to, and it furnishes a very appropriate example, as the mood of the verb *فرگيلاه* *pargilah* to go, depends entirely on the pronoun that ought to have followed it; but as no pronoun follows the verb, the mood is indefinite; it may be the imperative, or it may be the indicative; a pronoun, and nothing but a pronoun, can determine this point. The sense of this passage depends entirely on the mood of the verb; if it is in the indicative, the angel tells the women, that Jesus himself went to inform his disciples, that he was risen; but if it is in the imperative, the angel directs the women to go and convey this information to the disciples. It is very possible, and perhaps probable, that the general sense of the narrative, will, in this case, direct the considerate reader to the true mood of the verb;

appropriated to express either of these ideas. The same form may be the indicative, the imperative, the infinitive, the subjunctive, potential or optative. The infinitive mood has very often an inseparable prefix

But the context does not always furnish a remedy for the faults of the grammatical construction. The Lord's prayer, as it stands in this version, is very unintelligible; and one reason why it is so, is, the want of pronouns. The question is here, as in the passage just mentioned, whether the verbs are in the indicative mood, or the imperative. This is a question of great moment; for if the verbs are understood to be in the indicative, and they have, to my certain knowledge, been so understood by a Malay, this important portion of Scripture becomes complete nonsense. I should be sorry to hear all the wicked wit, which a Muhammadan could show, in ridiculing this part of the word of God. He might affirm, that the nominative case to the verb *بارئنا* *bariluh* give, is bread; and hence infer, that our daily bread gives us something to day, and that it forgives us our trespasses. The words will bear this construction, and nothing appears in the context to forbid such an interpretation of them. This prayer is not known to the Malays to be a prayer; they look upon it as narrative; a mistake occasioned, in some degree, by the want of a vocative particle at the commencement.

This propensity to extreme literality has in one instance, so misled the translator, that he may be understood as introducing to our notice a personage of no less antiquity than the devil's father. The passage referred to, is

to be found in John, chap. VIII. ver. 44; *كَمْ اَيْنَ اَدَّ دَرَقْدَ بَاقِ اِبْلِيسَ*

If the reader understands *بَاقِ* *bapa* and *اِبْلِيسَ* *iblis* as two nouns in apposition signifying the same person, he will have the true sense of the pas-

attached to it, while the imperative frequently occurs without a prefix; but on the other hand, the imperative has sometimes a prefix, while the infinitive has none. There is no means of determining the mood

age, but it is, to say the least, equally probable that he will understand them as two nouns signifying a different thing, the latter of which is in the genitive case; so that the sense will then be; 'Ye are of the father of the devil.' There is no difference in Malay between two nouns in apposition, which signify the same person or thing, and two nouns signifying a different person or thing, the latter of which is in the genitive case; the connexion must determine in which sense they are to be taken. But unhappily there is nothing in this passage which favors the true sense; and as the Malays would feel little or no objection against allowing the devil to have a father, there is great reason to fear, that they will understand our Lord as speaking of the devil's father. Having interrogated two Malays on the import of this passage, they both allowed that it might possibly be understood in its true sense, but they thought it probable, that *باف ابليس* *bapu iblis* would more frequently be understood in the sense of *ابليس ثون باف* the father of the devil. It cannot escape the observation of any one versed in Malay, that had the translator intended to say, that the Jews were of the devil's father, he must have used the very words which he has actually used in this passage. A Malay may now argue, and prove his point too, from the grammatical construction of this passage, that the Jews are the devil's brethren, that nothing bad is said of the devil, but that his father is indeed both a liar and a murderer. Who can think, without pain, of such an idea, as that apparently contained in this passage, being propagated among the Muhammadans? What absurdities will they not charge upon christians? Even Malays, can be shrewd in drawing

of a verb but by the connexion. If the connexion evidently requires the indicative, imperative, or any other mood, the verb is allowed to be in that mood; but the form of the verb determines nothing.

inferences in a wicked cause. Persons who have been known to object, that if we believe God has a Son, we must also believe, that he has a wife, will not fail to observe, that if we believe the devil had a father, we must also believe that he had a mother, and that fallen angels marry and are given in marriage. This gross error, which may be so seriously injurious, has arisen from no other cause, than a too literal rendering of the passage. By a little variation of rendering, without the least injury to the idiom, the sense might have been given correctly.

In some cases however, the translator has not been literal. He will not be even suspected of literality in his rendering of Gen. chap. III. ver. 21.

مَك دسوره هو الله اكن آدم دن بنين ايت نرجان بجبا
 حرد گولت دن دسبدپاله مريک ايت برفاکي ايت *

'The Lord God commanded Adam and his wife to make coats of skin, and told them to wear them.' In Matt. chap. XXV. ver. 1st there is a superfluous

pronoun, *mampalaynya* is used instead of *mampalay*; the sense of which, is not *the* but, *their* bridegroom. If this translator could feel himself authorized to use such a liberty as this with the original, it is strange, that he should, in most instances, have thought it necessary to be so extremely literal. Is there not some reason to suspect, that he found it easier to be literal than idiomatic? But not to deal wholly in censure, it must be confessed, that in some cases, the sense of the original has been given, while the Malay idiom has met with due attention. Still however, this

Malay verbs are as destitute of tense, as of mood ; there being no form of the verb peculiar to any tense. The only method of forming tenses, is by means of auxiliaries ; and when these are wanting, as they often are, the tense of a verb must be determined by the connexion, just the same as its mood. The Malays do not seem to carry their ideas of tense, beyond the three simple divisions of present, past, and future. They know nothing of the nice distinctions of time denoted by the imperfect, perfect, and pluperfect tenses ; but they can, by the help of auxiliaries, express the past and future, and also a definite present, answering to the form, I am writing, I am eating. The auxiliary most commonly used to denote definite time present, is لاگي *lāgi* : as, اڤي لاگي ترالس he is writing. Time past is denoted by the auxiliaries تله *talah* and سده *suddah* : as تله د جديكن it was or has been created ; and سده ماكن he has eaten or did eat. The auxiliaries which denote version, taking it as a whole, is so obscure, that it cannot generally be understood without some other means of ascertaining the sense, than the version itself affords, for which reason, it is very unfit for indiscriminate circulation.

time future, are لَگِ اکَن *lāgi ākān* or آکَن *ākān* : as, بلا ایت لَگِ اکَن داتَغ *blā aīta lāgi ākān dātag* he will come ; and آکَن داتَغ *ākān dātag* that trouble is future or yet to come. The distinctions of past and future, are neatly expressed in the following sentence. یَغ تَه لال دِن یَغ اکَن داتَغ *yag tē lāl dīn yag ākān dātag* That which is past, and that which is to come. Shades of difference, in the time of an action, may be denoted by other auxiliaries : as آي سده هابِس ماکِن *āi sādē hābis mākin* He has done eating. آي بيار هابِس ماکِن *āi biār hābis mākin* He has but just done eating. آي بِنَت داتَغ *āi bīnata dātag* He will come soon. آي کَلَق داتَغ or کَلَق آي داتَغ *āi kalāq dātag* or *kalāq āi dātag* He will come presently.

To state, as Werndly has done, that the indicative mood has five tenses, is but to mislead the reader.

Werndly's tenses are evidently formed from the Malay Bible, which was translated some years before he came into India. The translator of the Bible, had

formed imaginary tenses, that he might be able, in making his version, to give tense for tense ; and

Werndly has, in his Grammar, exhibited those tenses which he found already formed by the translator.

The consequence is, that Werndly's imperfect and

pluperfect tenses, have no existence but in the Malay Bible, and a few other religious books, the style of which is formed on the model of the Bible. The affix *lah*, which according to Werndly and the translator, forms the imperfect tense, is no more a sign of the imperfect, than of the present; it is common to both these tenses, and sometimes occurs even in the future. The following examples, taken from native works, will verify this remark. In the first sentence *lah* is found in the past tense.

مَكَّ عَبْدُ اللَّهِ ابْنُ سَلَامٍ قَدْ كَانَ حَاضِرًا دَهْدَانِ رَسُولِ اللَّهِ هَارِ أَحَدِ

‘Now Abdullah, the son of Salām *was* present before the apostle on the first day of the week.’ In the fol-

lowing sentence, *lah* occurs twice in the present tense.

قَدْ هَارَ إِيْنِ مَسْأَلَةٍ إِيْ دَرَقْدُ سَوَاتِ فَنَتْ إِيْتِ مَكَّ إِيْسَقُ كَلْبَرِيْ
إِيْ دَرَقْدُ فَنَتْ يَنْعُ لَابِنِ

‘He *enters* at one door to day, and *goes out* at the other tomorrow.’ In the following sentence *lah* is

found in the future tense. كَالْ بَدَّيْتِ مَتِيْلَهْ هَمْبْ If

so I *shall* die. The pluperfect tense of Werndly and

the translator, is formed by the auxiliary *sud*.

dahlah. But *suddahlah* differs nothing, in point of time, from *suddah*; and *suddahlah* *pūkūl*, the example which Werndly has given, no more means had beaten than have beaten. It is not easy to furnish an example in which *suddahlah* occurs as an auxiliary verb, as I never remember meeting with it, in that character, in any native composition. *suddahlah* as a separate verb, in the sense of, it is done; it is enough; is not uncommon, but *suddahlah*, as an auxiliary, is to be met with very rarely if ever. Yet on this imaginary tense, the very form of which seldom or ever occurs, the translator has laid a considerable stress; and if the reader is not aware of the stress, intended to be laid upon it, he will be likely to mistake the sense of those passages, in which it occurs.

Dr. Marsden makes no mention of an imperfect or pluperfect tense, but he has given an indefinitely past tense, formed by the prefix *di* and the pronominal affix *nya*, as *dijālannya* he walked. This form of the verb, certainly occurs very often in the past tense, but it occurs also in the present, and is some-

times found even in the infinitive mood. In the two following sentences, it occurs in the present tense.

مَكْ مَعْلُ اِرْكَن دِي دَرَقْدَ كَرَجَانَن قَدَّ بَارَغْ سِيَاقْ يَغْ دَكَهَنْدَكِين
 دَن دَمَلِيَاكَنَن اَكَن بَارَغْ سِيَاقْ يَغْ دَكَهَنْدَكِين دَن دَبَنَسَاكَنَن
 بَكْ بَارَغْ سِيَاقْ يَغْ دَكَهَنْدَكِين دَشَن تَاغَن قُدْرَتَن

'He (the Divine Being) expels from his kingdom whomsoever he *pleases*, and he honors whomsoever, he *pleases*, and destroys whomsoever he *pleases*, by the hand of his power.'

There is some one on whom he *depends*.' In the two following sentences this form is found in the infinitive mood.

مَكْ هَنَدَقْ دَبَوَانْ سَتِي دِيَوِ اِيْتْ قَوْلَغْ كَنَغَرِين He wished to bring Sāti Dēwi to his own country.

هَكَلِيَشَن كِتَابْ دَاغْتْ دَتَفْسِيرْ كَنَن He is able to explain every book.

When Malay verbs have no auxiliaries, they are to be construed in the present, past, or future, as the sense may require. The verbs, in the three following sentences, have no auxiliary denoting time past, nor have they even the affix *lah* appended to them,

جَكَار دانت تون هَمب مهري جرابن سرب مسالته اين بهر
 مسشكن تون هَمب نبي آخر الزمان دن هَمب دشن توجه
 رانس اورغ دردد سكال قوم هَمب اين سهران مهباو اينان
 كقد تون هَمب

‘ If you can reply to these thousand questions, you
 are certainly the prophet of the last times ; and I, with
 seven hundred people of my nation, will believe on
 you.’

بارغ سياف بايق مپبتكن موت دن مشيشكن قبر مَك
 تتكال اي ددالم قبر مَك الله منجد يكن قبر ايت فدان سوات
 كبن دردد سكال كبن سرك دن بارغ سياف يع الف دردد
 موت دن تباد مشيشكن قبر مَك تتكال اي مات دجديكن
 الله تعالى قبر ايت سوات كوه دردد سكال كره نارك

‘ Whoever speaks much of death, and thinks much of
 the grave, when he is in the grave, God will make the
 grave to him one of the gardens of heaven ; and who-
 ever is unconcerned about death, and does not think

of the grave, when he dies, God the most high will make the grave (to him) one of the caves of hell.'

The prophetic style is frequently the same as the narrative. There is no sign of the future tense, though all is in reality future, so that a person unacquainted with the subject, meeting a prophetic passage detached from its connexion, might very easily mistake prophecy for history. The following extracts will illustrate this remark. The first is a prophecy of Dajāl, the Muhammadan Antichrist, and Isa Jesus.

مَكِّ دَجَالُ قُنْ لَارِ مَكِّ بَرَكَاتِ عِيسَى هِيَ يَوْمَ تُعْكَفُ أُولَهُمْ أَكُنْ
 كَمَاكَ دَجَالُ إِيْتِ مَكِّ يَوْمَ إِيْتِ مُنْعَكِفُ كَمَاكَ دَجَالُ مِهْشَكْ
 لَوْتَنِ تَرْتَانِمِ كَبُومِ سَدَلَهْ إِيْتِ مَكِّ دَقُوكِلْ أُولَهْ نَبِيَّ اللَّهِ عِيسَى
 كَمَاكَ دَجَالُ إِيْتِ دَعْنِ تُعْكَتَنِ كَلَّوْرَهْ أَوْتَقْنِ بَرْقَنْچَارَنْ دَرِ هِيدَشَنْ
 مَكِّ لَالِ مَتِيلَهْ دَجَالُ إِيْتِ

'Now Dajāl will run away, and Jesus will say, O earth! catch the feet of Dajāl. The earth will catch the feet of Dajāl up to the knees. Isa, the prophet of God, will then strike Dajāl on the head with his stick; the

brains of Dajāl will gush out at his nose, and he will die immediately.' The following extract is a prophecy of a dreadful famine and drought, that will be occasioned by Gog and Magog, termed by the Muham-madans Yājōj and Mājōj.

مَکْ هَابِلَه مَکَالِ آيِر تَلَاکْ دَن آيِر مَرُوقِي يَغْ قَاور دَمِينَهَن اَوَلَه
يَا جُوجْ وَمَا جُوجْ اَيِت تَيِدَالَه تَغْثَلْ لَاکْ دَرْدَدْ آيِر قَاور بَارَغْ
مَدِيکَت جَوْقِن سَکَلِيْن هَابِس دَمِينَهَن کَر غْ آيِر لَوْت مَتِيک فَن
قِيَاد لَاکْ تَغْثَلْ دَن مَکَالِ اَيِس لَوْت سَهْوَاکْ هَابِس دَمَاکْنَهَن
دَن مَکَالِ بَوَه بَوَاهَن فَن هَابِس دَمَاکْنَهَن دَرْدَدْ مَکَالِ جِنْس يَغْ
مَانِس دَن يَغْ مَاسَم يَغْ لَهَق دَن يَغْ قَاهِت دَن جِنْس اَيِس
بَوْم دَن اَيِس لَوْت تَيَاد تَغْثَلْ لَاکْ هَابِس سَهْوَاکْ دَمَاکْنَهَن

'All the water of the pools, and all the fresh water of the rivers, will be exhausted ; being drunk by Yājōj and Mājōj. There will not remain the least quantity of fresh water ; they will drink it all. The water of the sea will be dried up ; not a drop will remain. They will eat every thing which the sea contains. They will eat all the fruits of every sort ; the sweet

and the sour; the pleasant and the bitter; nothing will remain, either on the earth or in the sea; they will devour all.*

From these few remarks, on the principal parts of speech in Malay, it will be easily perceived, that the meaning of words in this language is very indefinite. The number and gender of nouns and pronouns, the number, person, mood, and tense of verbs, must, in many cases at least, depend wholly on the context; so that it may be considered a good general rule, to give a word that particular sense, which the passage, in which it is found, evidently requires it to have.

Perhaps no one supposes, that there has ever been any connexion between the Hebrews and the Malays, yet the Hebrew and Malay languages are in some points very similar. It is not my intention to build any hypothesis on this similarity; but, leaving the reader to form his own opinion on the subject, I shall content myself with stating a few plain facts*. When the close connexion which exists between the Hebrew

* As we have no Hebrew types at Bencoolen, the few Hebrew words, which it has been thought necessary to introduce, are given in Mr. Frey's Roman orthography, with the exception, that the letter *cheth*, which is

and Arabic languages is considered, no one will be surprised to hear, that the Hebrew orthography and the Malay, the latter of which is in reality Arabic, are essentially the same. But it is not to the Malay orthography, which is foreign, but to the language itself, that we ought to look for any likeness between Malay and Hebrew. There appears to be a striking similarity, between these two languages, in the following particulars.

1. In both languages the genitive case is denoted by position. The latter of two nouns, signifying a different thing, is in the genitive case, though there is no intervening preposition, nor any change of termination in the latter noun. In Hebrew we have *penay haadamah*; in Malay, *موک بوم* *mūka būmi*, the face of the earth. Hebrew, *penay hammayim*; Malay, *موک سگال آیر* *mūka sāgāla āyār*, the face of the waters. Hebrew, *aïseth Avraham*; Malay, *بین ابراهیم* *bīni Ibrāhīm*, the wife of Abraham.

2. Pronominal affixes are common to both languages, doubtless the *خ* *kha* of the Arabs, has been expressed by *kh*, in preference to *ch*, to prevent its being confounded with *caph*, one sound of which Mr. Frey has expressed by *ph*.

but with this difference, that while in Hebrew, they have both number and gender, in Malay, they have neither. In Hebrew we have *shimo*, and in Malay *نَمَان* *namānya*, his name. In Hebrew, *zeh aili*; in Malay, *إِيْلَاهُ الْهَكَ* *inīlah ilahku*, this is my God. The pronominal affixes, are, in both languages, appended to prepositions and verbs, as well as to nouns. Thus, Hebrew, *immi*, *immicha*, *immo*; Malay, *سَرْتَاكُ* *sārtāku*, *سَرْتَاْمُ* *sārtāmu*, *سَرْتَاْنِ* *sārtānya*, with me, with thee, with him. In Hebrew, the pronominal affix to a verb in the infinitive mood, may be either the agent or the object of the verb; so in Malay, the pronominal affix *نِ* *nya*, is sometimes the nominative case of the verb to which it is appended, and sometimes the objective, receiving the action of the verb. Thus *دَلِيْهَاتُنْ* *dilīhatnya* signifies he sees or saw, and *إِيْ يَمَلْلِيْهَاتُنْ* *īya mālīhatnya* is, he sees or saw him, her, it, or them.

3. The position of adjectives and demonstrative pronouns, is the same in both languages. Both in Hebrew and Malay, the adjective or demonstrative pronoun, follows the noun to which it belongs: as, Hebrew, *bayith gadol*; Malay, *رُومَه كَدَغْ* *rūmah gādang*, a

large house. Hebrew, *shaim tov*; Malay نام بایک *nāma bāyik*, a good name. Hebrew, *davar zeh*; Malay, کات این *kāta īni*, this word. Hebrew, *makom ha-hoo*; Malay, توقت ایت *tampat itu*, that place. Yeates in his Hebrew Grammar, says: 'If the adjective precedes the substantive, there is an ellipsis of the verb *to be*.' This remark is just as applicable to the Malay, as the Hebrew; and the examples which Yeates has given in illustration of it, may be accompanied by their corresponding Malay words; thus, Hebrew, *to-vah khochmah*; Malay, بایکله حکمت *bāyiklah hikmat*, good (is) wisdom, i. e. wisdom is good. Hebrew, *zoth minookhah*; Malay, اینله فرهنتیقین *inilah pārhanṭī-an*, this (is) rest.

4. There are three methods of comparing adjectives, which are the same in both languages. In forming the comparative degree, the Hebrew *min*, and the Malay در قد *dārri padda*, answer to each other exactly, both in sense and position: as, Hebrew, *tovin hashshenayim min haekhad*; Malay, بایکله دو در قد سوات *bāyiklah dūwa dārri padda sawātu*, two are better than one. One method of forming the superlative in He-

brew, is by placing an adverb after the adjective ; and precisely the same method is adopted by the Malays : thus, Hebrew, *toṽ meod* ; Malay, *بایک سکاں bāyik sākālī*, good exceedingly. Another method of forming the superlative, which is common to both languages, is by repeating the adjective ; thus, Hebrew, *toṽ toṽ* ; Malay, *بایک بایک bāyik bāyik*, very good or exceedingly good, but literally, good good. The Malays often say of a man, that he is *بایک کای bāyik kāy*, very rich ; and they sometimes say *بایک بایک جاہات bāyik bāyik jāhat*, very wicked.

5. The number of tenses is the same in both languages. The Hebrew has only a present, past, and future ; and if we form tenses in Malay by means of auxiliaries, we shall have a present, past, and future, and no more. It may also be observed, that while in Hebrew, the preterite is sometimes used for the future, and the future for the preterite, so in Malay, what is commonly called the present tense, is sometimes present, sometimes past, and sometimes future.

6. In both languages there is much indefiniteness. It has already been shown, that in the Malay, the

meaning of a word must depend in a great measure on its connexion, and the same remark, it is well known, will apply to the Hebrew. If the Malay student is also acquainted with Hebrew, he cannot help observing, as he reads his Bible, how much the general construction of the Hebrew resembles that of the Malay. He will not only discover in the Hebrew, a few idioms and forms of expression which resemble those found in Malay, but he will observe some that are entirely the same. In a word, he cannot fail to remark, that the inartificial language of the Malays, contains something of the beautiful simplicity, which abounds in the writings of Moses.

But it will naturally be expected, that this introduction should contain some information relative to the little work to which it is prefixed. It owes its origin to the suggestion of a friend, who thinking, perhaps, that I had paid more attention to the orthography of the Malay, than some others who had been studying that language, requested me to write a paper on the subject. With this request I complied, and accordingly commenced writing; I had not proceed-

ed far, before I felt, very sensibly, the want of farther information, but that information, I found it almost impossible to obtain. I therefore abandoned my original design of writing a paper, and determined to study the subject more closely, before I ventured to let my thing appear in print.

Three years have now elapsed since the commencement of the present essay ; during which time it has been written and re written ; corrected and re-corrected. It has received many additions, and undergone many alterations ; and some things, which it originally contained, have been rejected as erroneous. Perhaps I should still have kept it by me, with the view of making further improvements, for I was not anxious to expose it to public view, had it not appeared, both to my friends and myself, that some circumstances called for its immediate publication.

That something of this sort is wanted, every Malay student must feel ; but how far the contents of the following pages, are calculated to supply this desideratum is not for me to say. I have used every endea-

your to ascertain truth, and state things correctly, but I dare not flatter myself, that I have altogether escaped error, nor that I have exhausted the subject of Malayan orthography. But what has been written may be useful, though imperfect, and in the hope of this, I presume to lay it before the public.

I should perhaps be thought deficient in respect towards the public, as well as unjust towards those authors whose works I have read, were I to allow this publication to make its appearance, without stating from what sources I have obtained my materials. The only European authors, from whose works I have derived any important information, are the Translator of the Malay Bible, George Werndly the author of a Malay Grammar in Dutch, and Dr. Marsden, the well known author of the only Malayan Grammar and Dictionary, worthy of notice, ever published in English. It is almost unnecessary to state, that the works of these writers have been attentively read, and such materials drawn from them, as appeared most suitable to my purpose. To Dr. Marsden, in particular, I acknowledge myself under great obligations, as his

Grammar and Dictionary, not only afforded me effectual aid in the study of the language, but also furnished me with many useful hints relative to its orthography. It is with great pleasure, that I offer this tribute of respect of a Gentleman whose labors in the Malay language, have been peculiarly acceptable and useful to his countrymen in the East. The Malay extracts, found in the first three chapters of the following essay, are taken from a native work, called the *Tajūwīd*. The object of this composition, is to assist the Malays in pronouncing the Koran; an object of much more importance, in their estimation, than the orthography of their own language. But as pronunciation and orthography are closely connected, a few particulars that have been said in reference to the one, have not been found inapplicable to the other. Whatever materials the works above-mentioned did not supply, have been obtained by observation, study, and conversation with the natives.

Some may perhaps be inclined to inquire, whether what is now presented to the public, will add any thing to the information already communicated, in the

respectable publications of Dr. Marsden. Let Dr. Marsden be treated with every degree of respect, it is his just due; but that Gentleman will not, I am sure, contend that his publications are perfect; nor will he, it is presumed, feel himself aggrieved by a difference of opinion, provided that difference be stated with sentiments of candour and respect towards him. In this essay, the principles of Malayan orthography are, of course, examined more minutely than they are in Dr. Marsden's Grammar. His object was more general, mine more particular; it can therefore excite no surprise, if in investigating this subject more fully, than the nature of Dr. Marsden's publications would allow him to do, I should see cause to differ in some points from him. I hesitated for some time, whether I should offer any observations on the publications of others, as I had no wish to engage myself in controversy, nor to do the least injury to another's reputation. But as I had engaged to write on Malayan orthography, it was doubtless my duty to state what I believed to be the truth; and it was easy to perceive, that a simple statement of what I conceived to be truth, would not, when opposed to such authorities as the Translator of the Bible, Werndly, and

Marsden, be deemed sufficient. An obscure individual, like myself, cannot reasonably expect, that the public will receive his bare assertions, when opposed to the statements of men of established reputation, unless he can show, where they have erred, and support his own views of the subject by proper arguments. I felt therefore, that in venturing to advance opinions which differ from those already before the public, I was necessitated to offer some remarks on preceding authors, as well as to assign reasons, in support of my own statements. If these remarks are just, and are found to be offered with candour, I shall not, I hope, incur censure for making them. If any further apology is necessary, for animadverting on what others have written, it will perhaps, be deemed sufficient to state, that in exposing what I conceive to be the faults of others, I have not spared my own. Some little publications of my own, and especially those of an early date, contain several of those errors, on which I have animadverted, and which I have exhibited as instances of false orthography.

Though the present little work, will, it is hoped, be

found to contain a tolerably correct system of Malay-an orthography, yet I by no means consider myself as the inventor of that system. I set out on the principle, that a system did already exist, though but little known even to the natives themselves, and my efforts were accordingly directed to its discovery and elucidation. That what I have written might be much coinpressed, I am very sensible, but it seemed desirable, in a first attempt, that every thing should be stated fully, and illustrated by numerous examples.

If it be allowed, that the precise number of vowel sounds in the Malay language, has been clearly ascertained, I may venture to indulge a hope, that the following pages, will be found to contain a more correct system of Roman orthography, than has hitherto appeared. In this system each vowel sound has its appropriate character, by which it is invariably expressed. Two vowel sounds are never expressed by the same character, nor are two different characters ever used to express the same vowel sound; so that the reader, by carefully observing to what particular vowel sound each character is appropriated, can scarcely fail of a correct pronunciation.

In placing myself thus at the bar of the public, I am not sanguine in my expectations of a favorable verdict. Objections will be stated, old opinions will be stiffly maintained, and some who feel incapable of determining for themselves, will probably rely on the decisions of very incompetent judges. If truth prevails silently and gradually, it is as much as can be expected; and if I may venture to hope, that, in general, I have truth on my side, I shall esteem it quite sufficient, if what is here advanced, be eventually acknowledged to be correct.

Finally, it is hoped, that a discerning public will duly consider the novelty and difficulty of this undertaking, and not be rigidly censorious. It is but an attempt, and he who professes only an attempt, however unsuccessful, has a claim to candour and indulgence. Failure has ceased to be ridiculous, where presumption has not made pretensions, nor confidence anticipated success.

MALAYAN ORTHOGRAPHY.

CHAPTER I.

Letters.

The letters of the Malayan Alphabet are thirty four in number, and are thus judiciously arranged in Mr. Marsden's Malayan Grammar : viz.

Figure.	Power.	Name.
ا	a	آلف <i>ālif.</i>
ب	b	بَا <i>bā.</i>
ت	t	تَا <i>tā.</i>
ث	s	ثَا <i>sā.</i>

Figure. Power. Name.

ج *j* جيم *jīm.*

چ *ch* soft, چا *chā.*

ح¹ *h* حا *hā.*

خ *kh* خا *khā.*

د *d* دال *dāl.*

ذ² *z* ذال *zāl.*

ڈ³ *d* ڈا *dā.*

ر *r* را *rā.*

ز *z* زي *zai.*

س *s* سين *sīn.*

ش *sh* شين *shīn.*

ص *s* صات *sāt.*

ض *dl* ضات *dlāt.*

ط *t* طا *tā.*

ظ *tl* ظا *tlā.*

ع⁴ *a, i, u* عين *ain.*

غ *gh* غين *ghain.*

ڠ *ng* نڠا *ngā.*

1. A strong asperate.
never occurs.

2. Harder than ز *zai.*

3. This letter

4. This letter is a deep guttural ; its sound, like that of the *alif barbaris*, depends upon the accompanying vowel.

Figure.

Power.

Name.

ف

f

فَا fā.

ف

p

فَا pā.

ق⁵

k

قَا kāf.

ك

k

كَا kāf.

گ

g hard,

گَا gā.

ل

l

لَام lām.

م

m

مِيم mīm.

ن

n

نُون nūn.

و

w, ū, ō.

وَاو wāw.

ه

h

هَا hā.

ي

y, ī, ē.

يَا yā.

نْ

nya

نْيَا nyā.

To these the Malays are accustomed to add *lam-ālif* and *s hamzah*; *lam-ālif*, being a compound of two letters, seems to be placed here for the same reason as *fi*, *fl*, and other double letters, are exhibited at the end of the Roman alphabet in our Spelling Books. The *hamzah*, being the same in effect as the *ālif*, seems to have some claim to be considered a letter of the alphabet.

The letters of this alphabet are, with respect to the

5. Harder and more guttural than ك *kaf*.

place which they occupy in a word, denominated initials, medials, and finals, and are of the following forms: viz.

Finals.

ا
ب
پ
ت
ث
ج
چ
ح
خ
د
ذ
ر
ز
س
سین
ش
ص
ض
ط
ظ
ف
ق
ک
گ
ن
پ

Medials.

ا
ب
پ
ت
ث
ج
چ
ح
خ
د
ذ
ر
ز
س
سین
ش
ص
ض
ط
ظ
ف
ق
ک
گ
ن
پ

Initials.

ا alif.
ب ba.
ت ta.
ث sa.
ج jim.
چ cha.
ح ha.
خ kha.
د dal.
ذ zal.
ر ra.
ز zai.
س sin.
سین shin.
ص sat.
ض dlat.
ط ta.
ظ tla.
ف ain.
ق ghain.
ک nga.
گ fa.
ن pa.

Finals.

Medials.

Initials.

ق

ق

ق kaf.

ك

ك

ك kaf.

گ

گ

گ ga.

ل

ل

ل lam.

م

م

م mim.

ن

ن

ن nun.

و

و

و waru.

ه

ه

ه ha.

ي

ي

ي ya.

ن

ن

ن nya.

Every letter of this alphabet admits of being joined to the letter which precedes it ; and all of them but six : viz. ق, ك, گ, و, ه, ي, are capable of forming a junction with any letter which follows them.

This alphabet is, with reference to the organs of speech with which the letters are pronounced, divided into five classes : viz. Gutturals, Labials, Palatines, Dentals, and Linguals.

Gutturals.

ا or ء ه ح خ ع غ

Labials.

ب ف ث م و - -

Palatines.

ج ش ق ك گ ي -

Dentals.

ت ث د ذ ط ظ ل ن

Linguals.

چ ز ر س ص ض ع ن

The Malays give the following directions for the pronunciation of the letters of the Arabic Alphabet.

ا هَمْزَةٌ دَنْ هَا اَيْتْ قَدْ
or
هَوْهَنْ حَلْقَوْمَ *

Hamzah and ha, come from the bottom of the throat.

ع عَيْنٌ دَنْ حَا اَيْتْ قَدْ
ح قَرْتَعَاهَنْ حَلْقَوْمَ *

Ain and ha, come from the middle of the throat.

غ عَيْنٌ دَنْ خَا اَيْتْ قَدْ
خ كَسَدَهْسَدَاهَنْ حَلْقَوْمَ *

Gain and kha, from the top of the throat.

ق قَفْ بَسْرٍ اَيْتْ قَدْ
قَوْهَنْ لَيْدَه يَغْ دَعَاتَسْ *

The great kaf, from the upper part of the root of the tongue.

ك كَافٌ كَجَلٍ اَيْتْ قَدْ
قَوْهَنْ لَيْدَه يَغْ دَبَاوَهْ *

The little kaf, from the lower part of the root of the tongue.

ش شَيْنٌ دَقْنٌ جِيمٌ دَنْ يَا
ج اَيْتْ كَتِكَاَنْ اَيْتْ قَدْ
ي تَعْدَه لَيْدَه *

Shin, jim, and ya, are pronounced with the middle of the tongue.

ض ضَاتٌ اَيْتْ اَتَوْدَرُ قَدْ
كَانِنْ اَتَوْدَرُ قَدْ كِيرَ *

Dlat, is pronounced by placing the tongue either to the right or left of the mouth.

ل لَامُ اِيْت هَمْفَر قَدَّ
كسداهن لیده *

Lam, is pronounced near the end of the tongue.

ر رَا دَن نُون اِيْت دَر قَدَّ
ن هوجع لیده دباوه تتاف
رَا اِيْت هَمْفَر دِلاکغ
لیده برهَمْفَر دَن
نُون *

Ra and *nun*, by placing the end of the tongue downwards, but *ra* comes almost from the back of the tongue, though not far from *nun*.

ط طَا دَن دَال دَن تَا
د اِيْت دَر قَدَّ هوجع لیده
ت قَدَّ کِيک يَغ دِئاتس *

Ta, *dal*, and *ta*, are pronounced by placing the end of the tongue against the upper teeth.

ظ ظَا اِيْت دَن ذَال دَن
ذ تَا اِيْت قَدَّ هوجع لیده
ث قَدَّ کِيک دَو دِئاتس دَر
قَدَّ هوجع لیده *

Tla, *zal*, and *sa*, by placing the end of the tongue against the two front teeth of the upper jaw.

ص صَات دَن سِين دَن
س زِي اِيْت حَرَف صَغِير
ز تتاف اَد اِي دِهوجع
لیده دِئاتس *

Sat, *sin*, and *zai*, have but a small sound, and are pronounced by raising the end of the tongue a little upwards.

ف فا ايت قد قرت بيمر
يغ دباره *

Fa, by placing the upper teeth to the thick part of the lower lip.

ب با ايت انتاردو بيمر *

Ba, comes from between the lips.

م ميم دن وار ايت مخرج
و قد هيدغ جو تتاق فا
دن با دن ميم دن وار
برههقين جو *

Mim and *wawu*, have something of a nasal sound, but *fa*, and *ba*, and *mim*, and *wawu*, are pronounced with nearly the same organ.

Nothing is said concerning *ka* and *ga*, because these five letters do not belong to the Arabic alphabet, but have been formed from their cognate letters for the purpose of expressing certain sounds, which, though of frequent occurrence in the Malay language, are not found in the Arabic.

The letters of the Malayan alphabet are all consonants,* and are, by the Malays and Arabs, termed

* It may seem improper to term *all* the letters of this alphabet consonants, as the *h*, to say nothing of the *w* and *y*, has certainly a vowel sound; but such is the uniform practice of Grammarians, who write on the subject of the Arabic alphabet. "I shall begin then," says Richardson, "with the consonants, which comprehend indeed all the letters of the alphabet; none being by Grammarians admitted as vowels but certain points, of which mention will be made hereafter." *Richardson's Arab: Gram: p. 7.* "The Arabians name the letters of the alphabet *huruf*, and consider them as consonants, defining them to be susceptible of motion or utterance (mobiles) by means of the vowels, but not of themselves possessing that power, nor capable of forming syllables." *Mars.*

حرف *huruf*. They are, with reference to their strength, divided into two classes, one class containing the حرف كرس *huruf karas*, or strong letters, and the other, the حرف لاه *huruf lamah*, or weak letters. The ا, و, and ي, are termed weak letters, and all the others are denominated strong letters.*

The weak letters are known by three different appellations, according to the situations in which they occur. When they begin a syllable, they are termed حرف بر باريس *huruf bārbāris*, because in this situation they always take a *bāris*, or vowel; but when they

den's *Mal: Gram: p. 15.* "Alle deze letters zyn in haar zelve niet anders dan medeklinkers, de welke niet machtig zyn een lettergreep, veel min een woordt uit te maken, ten zy ze door een klinker worden voortgebragt." All these letters are of themselves nothing other than consonants, which cannot form a syllable, much less a word, unless they are connected with a vowel.

Werndly *Mal: Spraak: p. 27.* It must however be acknowledged that though it is common to denominate all the letters of this alphabet consonants, the Ara-

bic word حرف *huruf* rather signifies a letter or character, than a consonant in our acceptation of the term. So far as these letters cannot form syllables without the addition of vowels, they resemble our consonants, but it would be highly improper to affirm, that because they are termed consonants, they all agree in every respect with our definition of a consonant. May we not suppose, that they are by Europeans denominated consonants, for want of a more appropriate term?

* The reader will perhaps think, that this division of the alphabet into strong and weak letters, is equivalent to our division of it into consonants and

cannot take a vowel, as is always the case when they are preceded in the same syllable by another consonant, they are termed either *huruf mad* or *huruf barjazam*. Thus in *angkat* to raise up, *waktu* time, and *yang* that, which, &c. the *ا*, *و*, and *ي*, are termed *huruf barbaris*, because they require a *baris* or vowel; in *mata* the eye, *kuda* a horse, and *ini* this, they are called *huruf mad*; and in *engkau* thou, and *pantai* the sea beach, the *و* and *ي* are *huruf barjazam*.

It should be clearly understood, that a *huruf mad* does not define the sound of the syllable to which it belongs, as some may erroneously suppose, but merely lengthens that of the preceding vowel; thus the *mim fat-hah* in *mata*, would be *ma* without the *ا*; the *kaf dhammah* in *kuda*, would be *ku* without the *و*; and the *alif kasrah* in *ini*, would be

vowels; the strong letters, he will say, are our consonants, and the weak ones, our vowels. That this division of the Arabic alphabet bears a strong analogy to that of ours into consonants and vowels, is readily granted; but should a person, unacquainted with the Arabic system of spelling, accustom himself to call the soft letters vowels, he would occasion himself no small degree of perplexity.

without the ي; but neither of these syllables would be long without the *huruf mad*. *Mad* signifies extension; and a weak letter, when preceded in the same syllable by another consonant, is termed *huruf mad* because it extends, or lengthens, the syllable in which it is found.

Whenever a weak letter occurs, it is of importance to ascertain whether it is *huruf mad*, or *huruf barbaris*, as the correctness of the orthography, especially in derivative words, depends very much on this discrimination.

CHAPTER II.

Vowels.

The characters properly termed vowels*, are but three in number, and are known by the general name

* Mr. Marsden frequently terms the weak letters long vowels, when they are what the Malays call *huruf mad*; but in my opinion this practice is very objectionable, as it causes a great confusion of ideas, leading the student to confound these letters with our vowels, whereas they ought in every situation to be considered consonants. From a careful perusal of Mr. Marsden's Grammar, I cannot but suspect, that he himself has not escaped that confusion of ideas, so consequent upon his own phraseology. In the following pages I have used the native terms, denominating the weak letters, when they take no vowel, *huruf mad* or *huruf barjazam*, and when they take a vowel *huruf barbaris*; while vowel, is to be understood as perfectly synonymous with the Malay term *baris*.

of حَرَكَت *harkat* or حَرَكَات *harkāt* ; the former being the Arabic singular, and the latter the plural. The meaning of حَرَكَت *harkat* is motion* ; and the vowels bear this name because they are supposed to give motion to the consonants, or to render them capable of forming syllables.

The distinguishing terms, by which the Arabs denominate these vowels, are فَتْحَة *fat-hah*, ضَمَّة *dlammah*, and كَسْرَة *kāsrāh*. The *fat-hah* is a stroke above the letter, as بَ *ba* ; the *dlammah* is in shape like a small و, and is also placed above the letter, as بُ *bu* ; and the *kasrah* is a stroke below the letter, as بِ *bi*. The Malays term the *fat-hah* بَارِسْ دِيَاتَسْ *bāris diātas*, the *dlammah* بَارِسْ دِيَهَادَافَنْ *bāris dihadāpon*, and the *kasrah* بَارِسْ دِيَبَاوَهْ *bāris dibāwah* : i. e. the stroke above, the stroke in front, and the stroke below.

These three vowels have six distinct sounds ; two of which are expressed by each vowel.—The first sound of the *fat-hah* is that of the *u* in gun, gum, fun, dust, as

* The Hebrews, as well as the Arabs, reckon all their letters consonants, and denote the vowels, or vowel points, as they are commonly called, by a term of precisely the same import as the Arabic حَرَكَت *harkat*.

in the penultimate of ^{گانف} *gānap* whole, entire; ^{کاک} *ka-*
kal eternal; and in most of the prefixes, as ^{پانگ} *pāng*, ^{مانگ} *māng*, ^{بار} *bār*, ^{لار} *lār*, &c. This sound of the *fat-hah* is
designated by the *a* marked thus *ă*, the *u* being re-
served to express one of the sounds of the *dlammah*.—
The second sound of the *fat-hah* is that of the *a* in
pan, fan, man, as in ^{پانتس} *pantas* swift, expert; ^{سامپن} *sampan*
a small boat, and ^{پانگ} *panggang* to burn. Both sounds of the *fat-hah* occur in ^{سبب} *sābab* because,
^{سامپت} *sāmpat* to be able, ^{بوسر} *būsar* great, and ^{بانر} *bānar* true*.—The first sound of the *dlammah* is that
of the *oo* in wood, and good, as in ^{انتع} *untung* profit,
and ^{اندر} *undur* to withdraw or recede. This sound of
the *dlammah* has been expressed by *u* in preference
to the *oo*.—The second sound of the *dlammah* is that
of the *o* in pot, and ponder, as in ^{پندق} *pondok* a shed
or hut, and ^{رنته} *rontoh* to break down. The second
sound of *dlammah* occurs much less frequently than
the first.—The first sound of *kasrah* is that of the *i* in
tin, pin, din, as in ^{دندع} *dinding* a partition or screen,
and ^{چنچن} *chinchin* a ring.—The second sound of *kas-*
rah is that of the *e* in den, men, pen, as in ^{پندق} *pen*.

* See note B. in the Appendix.

dek short, and ^د_ك *lenteng* a battery. The second sound of the *kasrah*, like the second of the *dammah*, does not occur very frequently.

Of these three vowels, the *fat-hah* occurs the most frequently. In primitives, consisting of but two syllables, neither *dammah* nor *kasrah* ever occur, in a short pure syllable, except in the final syllable.

When the consonant which precedes the ^ا *ālīf mad*, in the same syllable, takes a *fat-hah*, as the ^ا in ^ا_ت *māta* the eye, the ^ا in ^ا_ت *tāngan* the hand, and the ^ا in ^ا_ت *bātu* a stone, the ^ا and *fat-hah* coalesce and form one long sound, like that of the *a* in father. This sound is a prolongation of the second sound of the *fat-hah*, and is expressed, in the Roman orthography, by the *a* marked thus *ā*.—When the consonant which precedes the ^و *mad*, in the same syllable, takes a *dammah*, having the first sound of that vowel, as the ^و in ^و_ت *hūtan* a wood, and the ^و in ^و_ت *būta* blind, the ^و and *dammah* coalesce and form one long sound, like that of the *oo* in boot. This sound is a prolongation of the first sound of the *dammah*, and is expressed by the *u* marked thus *ū*.—If the consonant which precedes the ^ي *mad* takes a

dlammah, having the second sound of that vowel, as the *ل* in *لَرَّع* *ōrang* a man, and the *ب* in *بَوَّع* *bōhong* false, the *و* and *dlammah* coalesce and form one long sound, like that of the *o* in omen and bony. This sound is a prolongation of the second sound of the *dlammah*, and is expressed by the *o* marked thus *ō*.—When the consonant which precedes the *ي* *mad* in the same syllable, takes a *kasrah*, having the first sound of that vowel, as the *ك* in *كَيَّر* *kīra* to think, and the *ا* in *اَيَّت* *ītu* that, the *ي* and *kasrah* coalesce and form one long sound, like that of the double *ee* in see. This sound is a prolongation of the first sound of the *kasrah*, and is expressed by the *i* marked thus *ī*.—If the consonant which precedes the *ـ* *mad* takes a *kasrah*, having the second sound of that vowel, as the *د* in *دَيَّس* *dēsa* a country, and *دَيَّو* *dē-wa* a god, the *ي* and *kasrah* coalesce and form one long sound like that of the *ai* in aim, or the *ay* in may. This sound is a prolongation of the second sound of the *kasrah*, and is expressed by the *e* marked thus *ē*.—From this statement it will appear, that the Malay language contains eleven vowel sounds, six produced by the vowels alone, and five by their junction with the *hu uf mad*; which, in conformity to

the usage observed in other eastern languages, may be thus exhibited : viz.

اَ	ā	اَ	a	اَ	ā,
اِ	i	اِ	u	اِ	ū,
اُ	o	اُ	o	اُ	ō,
اِ	i	اِ	i	اِ	ī.
اِ	e	اِ	e	اِ	ē.

When either of the three vowels is doubled, the sound of *n* is added to the original sound of that vowel ; thus the *fat-hah* doubled, becomes *an*, the *dlammah*, *un* (*oon*), and the *kasrah*, *in* : as in the proper name ^{محمّد} *muhammadan*, ^{محمّد} *muhammadun*, and ^{محمّد} *muhammadin*. This form, which occurs only in Arabic words, is, by Europeans, termed *nunation*, but by the Arabs and Malays, ^{تنوين} *tanwīn*, and is thus defined :

تنوين ایت بارس یغ دو دعائس آتو دباوه آتو دهذاقن اتوا
نصان *

* The use of this character will be explained in the following chapter.

“That which is called *tanūwīn*, is two vowels, either above, or below, or in front.”

As the Malays do not commonly use the vowels in their manuscripts, no person, unless he is previously informed, can tell what vowel any syllable requires. Each consonant permits the application of each of the three vowels, and any two consonants, when joined, may be made to produce nine different combinations, each consisting of two syllables; and by the addition of the orthographical mark *jazam*, hereafter to be explained, three others of one syllable each: as appears from the following example.

tabi	تَبِ	tabu	تُبْ	taba	تَبْ
tubi	تُبِ	tubu	تُتْ	tuba	تُبْ
tibi	تِبِ	tibu	تِتْ	tiba	تِبْ
tib	تِبْ	tub	تُبْ	tab	تَبْ

No word, consisting of two consonants only, can contain more than two syllables, but as any two consonants, when joined, will produce twelve different combinations, the reader has to select one from twelve;

hence the great difficulty of reading Malay without the vowels.

One of these vowels must be applied to the first letter of every syllable, as no letter can, in that situation, be pronounced without a vowel.

CHAPTER III.

Orthographical Marks.

There are seven Orthographical marks, viz. جزم *ja-zam*, مد *mad*, تشدید *tāshdīd*, هـ *hamzah*, واصله *waslah*, میم *mīm imāla*, and انگ *angka*.

جزم *jazam* (○). The *jazam* is a small circle, or semicircle, placed over the letter to which it belongs; but the circle is perhaps the more common form. The *jazam* is called by the Malays تَنْدَمَاتِ *tanda māti*, the dead mark; and it denotes that the letter over which it is placed has no vowel, but coalesces in one syllable with the preceding letter, and terminates that syl-

lable: as the ^ع and ^ل in ^{پانگيل} *panggil* to call, and the ^ن and ^ت in ^{لانجوت} *lanjut* long.

It is a general rule, but admitting of two exceptions, that every letter requires either a vowel or a *jazam*. The exceptions are the following: 1. the ^ا, when it is *huruf mad*, as in ^{مات} *māta* the eye; 2. the middle letter of a syllable consisting of three letters, as in ^{لام} *lām*, ^{نون} *nūn*, ^{ميم} *mīm*, and ^{شارط} *shart* a law; but syllables of this description never occur in pure Malayan words. The ^ا, when it is *huruf barbaris*, requires a vowel just the same as any other letter, as may be seen in ^{امپات} *ampat* four, ^{امپات} *umpat* to slander, and ^{انجك} *injak* to tread; but when it is *huruf mad* it does not, like ^و and ^ي, require a *jazam*. In ^{كات} *kāta* a word, ^{بوت} *būta* blind, and ^{سيغ} *sīnga* a lion, the ^ا and ^ي are *huruf mad*, and the two latter require a *jazam* over them; otherwise they might be supposed to take a *tashdid*, as they do in ^{بور} *burwat* to do, and ^{سيغ} *siyang* daylight; but as the ^ا can never take a *tashdid*, so it never requires a *jazam*.*

* See note C. in the Appendix.

٥. *mad* (ـ). The Arabic term *mad* signifies extension ; and when the orthographical character so denominated is placed over either of the weak letters, viz. over ا, و, or ي, it denotes, that the letter is *huruf mad*, or, in other words, that the sound of the syllable in which it is found is to be extended or prolonged. When the *mad* is placed over an *alif* at the commencement of a word, as in اَـ *āpi*, اَـ *ājar*, it may, with equal propriety, be considered a sign of contraction ; for while it extends the sound of the *alif* over which it is placed, it also implies, that a preceding *alif* has been rejected. The following is the Malay definition of *huruf mad*.

حُرُفٌ مَدَّ اَرْتَيْنِ حُرُفٌ يَغُ لَنْجَتِ اِيَّ اِيَّتِ اَلِفٌ دَنْ وَاوُ
يَغُ مَاتِ دَنْ يَا يَغُ مَاتِ يَغُ سَجَنَسِ بَكِّيْنِ بَارَسِ بَارِثِ يَغُ
دَهْلُونِ اَتَوْلَهْ حُرُفٌ مَدَّ نَهْلَانِ *

“The meaning of *huruf mad* is, the long letters : viz. the *alif*, the *waru* with a *jazam*, and the *ya* with a *jazam* ; these letters, when preceded by a homogeneous vowel, are termed *huruf mad*.” The *huruf mad* are said to be preceded by a homogeneous vowel, when

the letter which precedes the *alif mad* receives a *fat-hah*, as the *م* in مَاتَ *māta*; when the letter which precedes the *و mad* receives a *dammah*, as the *ك* in كُودَ *kūda*; and when the letter which precedes the *ي mad* receives a *kasrah*, as the *ا* in اَيْنَ *aini*.

When a *huruf mad* occurs in the middle of a syllable, as the *ا* in لَامَ *lam*, the *و* in نُونُ *nun*, and the *ي* in مِيمُ *mim*, it is termed مَدَّ ضَرُورِي *mad dlarūrī*, or مَدَّ لَازِم *mad lazim*. The Malay statement of the matter is thus :

اَفْ بِيْلْ بَرْتَهوْ حَرْفْ مَدَّ يَحْ بَرْدَغَامْ سَقْرَتْ اَلْحَاكَّةُ مَكْ
 دَنْهَاءْ مَدَّ ضَرُورِي دَنْ لَازِمْلَهْ مَلْنَجْتِكِنْ دِي دَنْ تَرْكَادُغْ دَنْهَاءْ
 مَدَّ لَازِمْ كَارِنْ لَازِمْ مَلْنَجْتِكِنْ دِي اِتُولَهْ مَدَّ ضَرُورِي كَارِنْ كَسَكِيْتِنْ
 يَعْني كَسْكَارِنْ مَسْبَاوْ دِي سَقْرَتْ حَاجَهْ دَنْ اَتَحَاجُونِي دَنْ
 مِّنْ دَابَّةِ اِنِيْلَهْ مَدَّ ضَرُورِي نَهَانْ مَكْ لَازِمْلَهْ مَلْنَجْتِكِنْ دِي *

“When we meet with a *huruf mad*, inserted between two letters in the same syllable, as the *ا* in اَلْحَاكَّةُ *al-hākkatu*, it is called *mad dlarūrī*, i. e. the constrained or forced *mad*; and the sound of the syllable in which it occurs must be prolonged. Sometimes a letter so inserted is called *mad lāzim*, i. e., the requisite *mad*, be-

cause it is requisite to prolong the syllable in which it occurs. It is called *mad dlarūrī*, because it is difficult to pronounce, as ^{هـ}حاجه *hājjahū*, and ^ااجرنى *atuhājjunī*, and ^امن دابة *min dābbatin*. This is what is called *mad dlarūrī*, and it prolongs the sound of the syllable in which it is found."

A *mad* may be applied to each of the weak letters when it is *huruf mad*, as in the Arabic words ^خخالق *khālikun* a creator, ^ممؤمنين *muminūna* the faithful, and ^خخليفة *khalīfah* a lieutenant or Caliph. The *mad* is seldom used by the Malays, except over the *alif mad* at the commencement of a word: as ^ااَجِر *ājar* to learn, ^ااَب *āpi* fire, ^ااَنَاق *ānak* a child: they generally content themselves with placing a *jazam* over the ^و and ^ي *mad*; but this is not a sufficient distinction; for these letters take a *jazam* both when they are *huruf mad*, and when they terminate a mixed syllable, as in ^ااَنَاقُو *ang-kow* thou, ^ااَسَاقِي *sampay* to arrive. Were the *mad* itself to be always applied to the ^و and ^ي, when they are *huruf mad*, it ought, in strict propriety, to be accompanied by a *jazam*; for a *mad* alone is not a sufficient indication, that the letter over which it is placed

terminates the syllable; as is clear from the case of *mad dlaruri* or *mad lazim*, where the *huruf mad* is placed in the middle of the syllable.

A *huruf mad* is always preceded, in the same syllable, by a consonant or *huruf barbaris*: as the *ا* in *نام* *nāma* a name, the *پ* in *پohon* a tree, and the *ي* in *کیت* *kīta* we. Should it be objected that no consonant or *huruf barbaris* precedes the *alif mad* in *اجر* *ājar*, *آف* *āpi*, *آنق* *ānak*, &c. the reply is easy. Those words which appear to begin with *alif mad*, do in reality begin with two *alifs*; the first syllable being always abbreviated; and were words of this description written fully, they would stand thus: *آا* *ā-ājar*, *آآف* *āpi*, and *آآنق* *ānak*, &c. but as it is not allowable to write two *alifs* in the same syllable, the *alif barbaris* is omitted; while placing a *mad* over the *alif mad*, sufficiently implies, that the word is understood to begin with two *alifs*. It is because the *alif mad*, at the commencement of a word, is understood to be preceded by *alif barbaris*, that the *alif mad* is said to be equal in length to two *alifs*.* When any

* The Malays suppose that the orthographical character *mad* (ـَ), is a

other letter than *alif barbaris* precedes the *alif mad*, as the م in مَاتَ *mata* the eye, the *alif mad* is not said to be equal in length to two *alifs*; it merely forms one long syllable, in conjunction with the preceding consonant and the vowel *fat-hah*.

There is another form of *mad*, commonly called *mad ālif*, which is only a perpendicular stroke in the shape of *alif*. *Mad ālif* seems to be nothing more than a substitute for *alif mad*; thus it is common to write either رَحْمَان or رَحْمَن *rahmān* merciful. In the first example the *alif mad* is inserted, and in the second, its substitute, the *mad ālif* is superscribed. When this perpendicular stroke is placed over the *alif mad* or by its side, as it is in some manuscripts, it is the substitute for the orthographical character *mad* (ـَ), and implies, that the *alif* over which it is placed is *alif mad*.

There is yet another form of *mad*, which consists of perverted form of the Arabic numeral ٢ (2): this may possibly be the case, but the similarity of the *mad*, both in form and use, to the Greek circumflex, would almost induce a supposition, if there is nothing to prove the contrary, that the Arabs borrowed this character from the Greeks, as they did several branches of science.

an *alif mad* placed above a final ي, and which is termed *mad asal*. This form occurs only in Arabic words ; examples of it may be seen in *Musa* موسى, *Isa* عيسى, and *Taala* تَعَالَى the Most High. *Mad asal* may be translated, the *primitive mad* ; and it is so denominated, because it has a reference to the primitive form of the word. Thus, in the above examples we see the primitive termination ي *mad*, changed into *alif mad*, by the application of the *mad asal* over the ي ; and these words are consequently pronounced as though they terminated in *alif mad*, thus : *Musā*, *Isā*, *Taalā*.

Finally, the orthographical character *mad* (~) is sometimes placed over abbreviations, as سـ for سَعْدٌ *sasungguhnya* certainly.

tashdid (ّ). The *tashdid* doubles the letter over which it is placed, as in *tammāt* تَمَّتْ finished, and *liyar* لِيَرَّ wild. A *tashdid* may be placed over any letter except ا, ج, غ, and ك ; and it is a general rule, that when a letter is rejected, as is often the case in

applying the prefixes, the following letter requires a *tashdid**, as in ^{ماننت} *mannanti* to wait. Here the primitive word is ^{ننت} *nanti*, and the prefix is ^{من} *man*; the primitive contains two ن s (*nuns*), and the prefix one; but, in the derivative, only two ن s (*nuns*), appear; because the ن of the prefix has been rejected, while a *tashdid* has been applied to the first ن of the primitive, that being the letter, which immediately follows, now that the ن has been rejected from the prefix.

Whenever the و or ي takes a *tashdid*, it is the *huruf mad* of the preceding syllable, and a consonant or *huruf barbaris*, beginning the following syllable: as in ^{بوت} *bu-wat* to do; ^{بروع} *bu-wang* to throw away; ^{ترو} *tu-wan* a master; ^{تيغ} *ti-yang* a pillar; and ^{سيغ} *si-yang* daylight. Were these words written without a *tashdid* they would stand thus: ^{بوت} ^{بروع} ^{ترو} ^{تيغ} ^{سيغ}. Here it is clear, that the first و and ي, in each of these examples, are *huruf mad*, terminating the syllables ^{بو} *bū*, ^{بو} *bū*, ^{تو} *tū*, ^{تي} *tī*, ^{سي} *sī*; while the second و

* This rule is common both to the Arabic and Hebrew languages; the Hebrew dagesh being the same, in effect, as the Arabic *tashdid*.

and *ي* are *huruf barbaris*, commencing the syllables *وَت* *wat*, *وَع* *wang*, *وَن* *wan*, *يَع* *yang*, *يَع* *yang*. The letter over which a *tashdid* is placed cannot take a *jazam*; but as a *tashdid* supposes two letters, a *jazam* is always understood to be placed over the first; just as the *و* in *بُوت* *bu-wat*, is understood to take a *jazam*, and terminate the first syllable *بُ* *bu*. The vowel which belongs to the letter which receives a *tashdid*, must, if a *fat-hah* or *dammah*, be placed over the *tashdid*. Thus the *fat-hah* in *بُوت* *bu-wat*, belongs to the second *و*, or to the *و* which commences the second syllable; and as this *و* requires a *tashdid* the *fat-hah* is accordingly placed over that *tashdid*. If a letter which receives a *tashdid*, require the vowel *kasrah*, that vowel must, of course, be placed below the letter.

In forming derivatives, the *huruf mad* of the primitive word is often removed to a following syllable, as in *كَتَانَا* *ka-tā-nya* from *كَاتَا* *kā-ta*; where the *ا* is removed from *كََا* *kā*, the first syllable of the primitive, to *تَا* *tā*, the second of the derivative; also in *كَتَبَالَا* *ka-*

ta-nyā-lah, where the *l* is again removed from *tā*, the second syllable of *ku-tā-nyā*, to *nyā*, the third or penultimate syllable of *ka-ta-nyā lah*. The *و* and *ي*, when they are simply *huruf mad*, are removed in the same manner as the *ل mad*, but the case is quite otherwise when they take a *tashdid*, for then, instead of being removed, they only lose the *tashdid*, and become simple consonants. The rejection of the *tashdid* is equivalent to the removal of the *huruf mad*; for as the *و* or *ي*, when it receives a *tashdid*, is supposed to be first, *و mad*, and secondly, *و* or *ي barbaris*, so, by the rejection of the *tashdid* the *huruf mad* is really removed, and the *و* or *ي* which remains is a simple consonant or *huruf barbaris*. We have an example just in point in the derivative *قربواتن* *par-bu-wā-tan* a deed, which is formed from the primitive *بوت* *bū-wat* to do. In the primitive the *و* takes a *tashdid*, but in the derivative it loses the *tashdid*, or, in other words, the *و mad* is removed, and the *و* which remains, is now a simple consonant or *huruf barbaris*; while the *huruf mad* which has been removed from *بو* *bu*, the first syllable of the primitive, is found again in *وā*, the penultimate of the derivative. The same

remark as applies to the و in the primitive بُوت *būwat*, and its derivative فُرُواتِن *par-bu-wā-tan*, will also, with equal propriety, apply to the ي in the primitive سِيَّان *sī-yang* daylight, and its derivative كَسِيَّان *ka-si-yā-ngan*. It will now appear, that it is necessary to ascertain with precision, whether the و and ي, when they occur in primitive words, take a *tashdid* or not, that we may know how to dispose of them in the formation of derivatives.

Observation. When the و takes a *tashdid*, the long sound produced by the coalition of the و *mad* and the preceding *dlammah*, is always the ū, never the ō: as in بُوت *būwat*, بُوع *būwang*, &c. When the ي takes a *tashdid*, the long sound produced by the coalition of the ي *mad* and the preceding *kasrah*, is always î, never the ê: as in بِيَّار *bīyar*, هِيَّاس *hīyas*, &c.

As Malay words are seldom written with their appropriate vowels and orthographical marks, it may, in some words, appear difficult to determine, whether the و and ي ought to have a *tashdid* over them or not. The following rule, which admits of but few if any ex-

ceptions, will, in some measure at least, obviate this difficulty.

Rule. When the و and ي are, in a primitive word, followed by *huruf mad*, they cannot take a *tashdid* over them, as appears from the following examples.

تِيَادَ *ti-yū-da* no, not.

بِيَّاسَ *bi-yā-sa* accustomed.

فِيَالَ *pi-yā-la* a cup.

بُوَايَ *bu-wā-ya* a crocodile.

كُوَّاسَ *ka-wā-sa* power, authority.

كُوَّالَ *ku-wā-la* the mouth of a river.

هَمْزَةٌ *hamzah* (ء). In order to comprehend clearly the use of the *hamzah*, we must bear in mind, that the *alif* is sometimes *huruf barbaris* and sometimes *huruf mad*. The *alif barbaris* is itself termed *hamzah*, while the *alif* without a *baris*, or in other words, the *alif mad*, is properly called *alif*. The difference between *alif mad* and *alif barbaris* is thus stated by the Malays :

أَفَّ بِلَ بَرَبَارِسَ هَمْزَةٌ نَمَانْ جِكَلَو تِيَادَ بَرَبَارِسَ أَلِفٌ نَمَانْ •

"When it, (the *alif*) has a vowel, it is called *hamzah*, and when it has no vowel, *alif*." The *hamzah* may accompany the *alif barbaris* by being placed above it, as in ^{اَمْضَنْ} *umpun* to forgive, or by being placed below it, as in ^{اَيْدَرْ} *idar* to revolve; or it may become its substitute, as in ^{مَنْغَمْپُونِي} *mangampūni*. Whenever the *hamzah* is placed above or below the *alif*, its use is to show, that the *alif* to which it is attached, is *alif barbaris* or *hamzah*. The *hamzah* sometimes precedes the *alif mad* in the same syllable; as in ^{مَنْغَاكُ} *mang-āku* to confess; but in this situation, it is still the substitute of *alif barbaris*.

When the *hamzah* accompanies the *alif barbaris*, its proper place is between the *alif* and the *baris* or vowel. Thus when the *alif* takes *fat-hah* or *dammah*, the *hamzah* is placed below the vowel; as in ^{اَمْطَت} *ampat* four, and ^{اَمْطَت} *umpat* to revile; but when the *alif* takes a *kasrah*; as in ^{اِنْجَقْ} *injak* to tread, the *hamzah* is placed above the vowel. When the *hamzah* is the substitute of *alif barbaris*, it should not be placed over the other letters, according to a common, though

erroneous practice, but on a level with them, as the *alif* itself would be, were it present: as in *فَرَكْتُون* *pār-katā-an* a word, *مَنْجَر* *māng-jar* to teach, and *دَاتَس* *dī-ātas* above.

Unless a person is well versed in Malayan orthography, some little attention is requisite, in order to discriminate between the *alif barbaris* and the *alif mad**; but if this discrimination be not made, and duly attended to, it will be impossible to write the derivatives correctly. The following observations will, it is hoped, be of some service in making this discrimination.

Obs. 1. The *alif mad* always takes a consonant before it, in the same syllable, just as the *و* and *ي* do when they are *huruf mad*; while the *alif barbaris* on the contrary, can never take a consonant before it in the same syllable.† When words which commence

* See note D. in the Appendix.

† The reader will recollect, that those words which appear to begin with *alif mad*, do in reality begin with two *alifs*; the *alif barbaris* being understood to precede the *alif mad*.

with *alif mad* take a prefix, the *hamzah* is, by those who wish to spell correctly, inserted between the prefix and the *alif mad*; as in *مَاجَر* māngājar, *بَارَانَاك* bār-ānak, *مَآكُ* māngāku, *دِيَاتَس* diātas, &c. The *alif mad* which follows the *hamzah*, in each of these examples, is the identical *alif mad* with which the primitive word commences; and by the insertion of the *hamzah* between the *alif mad* and the prefix, we clearly perceive, that the first syllable of the primitive word, is supposed to commence with *alif barbaris* or *hamzah*. Though custom forbids to place *hamzah* before the *alif mad*, with which the primitive word commences, unless when the *hamzah* is preceded by a prefix, it would doubtless tend much to perspicuity, were the *hamzah* placed before the *alif mad* when there is no prefix; for then, by spelling words of this description *أَجَر* ājar, *أَنَاك* ānak, *أَاكُ* āku, *أَاتَس* ātas, &c., we should see at once, that the *alif mad*, even in this situation, really requires a consonant or *huruf barbaris* before it.

Obs. 2. When the *alif*, with which a word commences, is followed, in the same syllable, by another

letter, as in ^{اَنكَتْ} *angkat* to raise up, ^{اَرَرَعْ} *orang* a man, and ^{اَبَكَتْ} *ikat* to bind, that *alif* is always *alif barbaris*. But though the *alif* with which a word commences, is, when followed by another letter in the same syllable, always *alif barbaris*, it is not always *alif mad*, when not followed by another letter in the same syllable; as may be seen in ^{اَجَارِ} *ajari* to teach, and ^{اُفَايْ} *upāya* a scheme. The first *alif* in ^{اَجَارِ} *ajari* is a consonant or *huruf barbaris*, because the *alif mad* which is placed in the first syllable, in the primitive word ^{اَجَرَ} *ājar*, is, in this derivative, placed in the penultimate, in consequence of the word's assuming the affix ^{اَجَرِ} *i*; and one reason why the first *alif* in ^{اُفَايْ} *upāya* is a consonant or *huruf barbaris* is, because this word, like most primitives which consist of three syllables, has a *huruf mad* in the penultimate.

Obs. 3. The *alif barbaris* takes either of the three

* When the final letter of a primitive receives a *jazam*, as the ^{اَجَرَ} *ra* in *ajar*, and the ^{اَجَرَ} *nga* in *tulung*, the rejection of the *jazam*, and the application of the vowel *kasrah* to the final letter, are equivalent to the affix ^{اَجَرِ} *i*: as, ^{اَجَارِ} *ajari*, ^{اُتْلُوْغْ} *tulungi*.

vowels, just as any other letter does : as may be seen in ^{أَمُنْ} *ampun*, where it takes the *fat-kah* ; in ^{أَمَّتْ} *umpat*, where it takes the *dlammah* ; and in ^{أَنْجَى} *injak*, where it takes the *kasrah* ; while the *alif mad*, on the contrary, can never take any vowel.

Obs. 4. Another means of ascertaining, whether the *alif*, in any word, is *alif mad* or *alif barbaris*, is by comparing it, with respect to the length of its sound, with the *alif* in some other word or words, in which the *alif* is acknowledged to be *alif mad*. Thus if it is a question, whether the *alif*, in ^{أَجْرٌ} *ajar* is *alif barbaris* or *alif mad*, it may be compared, as to the length of its sound, with the *alif* in ^{أَكَى} *ākan*, ^{أَكْ} *āku*, and ^{أَفْ} *āpi* ; and being found to be of the same length, it may be pronounced *alif mad*. On the other hand, if the *alif* in ^{أَمَسْ} *āmas* be compared with the *alif* in ^{أَكَى} *ākan*, and ^{أَكْ} *āku*, it will be found to be much shorter, and must therefore be denominated *alif barbaris*.

Whatever vowel the *alif barbaris* takes in any

سَوَّلَ sa-ōleh, &c.; for as the *alif* in the primitives of these words, viz. in اَرَعَ ōrang a man, اَيْكَ ēkor a tail, and اَوَّلَ ōleh by or through, is *alif barbaris*, it must, when preceded by a prefix, give place to its substitute *hamzah*. The use of the *hamzah* in the Arabic words اَنْبِيَاءُ anbiyā-i, the plural of نَبِيّ nabi a prophet, and جُزْ juz-a a section of a book, is to be accounted for in the same manner. Both these words should end in *alif barbaris*, but, as that cannot be written in this situation, the *hamzah* becomes its substitute.

The *hamzah* which precedes the *alif mad* is, in all respects, like any other consonant or *huruf barbaris* thus, in مَعْلَمٌ māngājar to learn, the *hamzah* takes the vowel just in the same manner as the ب does in بَالِقٌ balik to turn; and should the word take an affix, which occasions the removal of the *huruf mad* to a following syllable, the *hamzah* remains, just as any other consonant would do; as may be seen by comparing the situation of the *hamzah* in مَعْلَمٌ māngājāri with that of the ب in مَبَالِكٌ mambaliki.

When primitives which begin with a ك take the

prefix مَعْ *māng* or فَعْ *pāng*, the ك is, euphoniae gratia, rejected, and an *alif barbaris* is supposed to be substituted in its place ; but as the *alif barbaris* would, in this situation, be preceded by a prefix, it must give way to its substitute the *hamzah*. Thus from كَرْج *kurja* work, comes مَعْرَجْ *mūngārja* to work ; from كَرْعْ *karling*, comes مَعْرَعْ *māngarling* to look aside ; and from كَلِيلِغْ *kutiling* all round, comes مَعْلِيغْ *māng-ulilī-ŋi* to surround.*

There are a few other derivatives which take a *hamzah* after مَعْ *māng* and فَعْ *pāng*, though their primitives do not begin with either ك or ا : as مَعْلُوهْ *māng-atahūi* to know, and فَتْلُوهْ *pāngatahūan* knowledge, from تَاهْ *tāhu* to know ; and مَعْدِيَامْ *māngadi-yāmi* to inhabit from دِيَامْ *dīyam* to be silent, dwell, &c. There is perhaps no other reason to be assigned for the use of the *hamzah*, in the above examples, and in other similar cases, than that it prevents the hiatus,

* Derivatives, formed from primitives beginning with ك, may occasion a singular ambiguity in the style ; as they sometimes assume the identical form of derivatives whose primitives begin with *alif*. Thus كَارِغْ *ka-*

which would otherwise occur between the prefix and the first syllable of the primitive. Let any one who is capable of judging, pronounce these words without the *hamzah*, thus: مَغْتَبِرٌ *māng-ta-hū-i* پَغْتَبِرٌ *pāng-ta-hū-an* and مَغْدِيَامٌ *māng-dī-yā-mi* and he will immediately perceive, that the insertion of the *hamzah*, would produce a great improvement in the sound.

The *hamzah* is sometimes a sign of contraction. Thus it is common to write تَادَا فَت تِيَادَ *ta'dāpat ti-yāda*, for تِيَادَ دَا فَت تِيَادَ *tiyāda dāpat tiyāda*, it must be, it is indispensable; تَادَا سُودَ *ta'sūdi*, for تِيَادَ سُودَ *tiyāda sūdi*, not agreeable, not willing; and تَادَا رَسَهُ *ta'ū.sah*, for تِيَادَا رَسَهُ *tiyāda ūsah*, it is not necessary.

The *hamzah* is sometimes placed at the end of a *rang* to compose (as a book,) and اَرَعٌ *arang* charcoal, both form مَغَارَعٌ *mangarang* or مَغَارَعَكُنْ *mangarangkan*, which may mean to compose, (a book,) or to make charcoal; and مَغَارَعٌ *pangarang* may either denote one who composes a book, or a maker of charcoal. So also اُورَعٌ *urung* to disannul, and كُورَعٌ *kurung* to confine, both form مَغُورَعٌ *mangurung*, which may mean either to disannul, or to confine.

word, for the sake of giving the last syllable a very short, abrupt sound; as in ^اما *ma* a mother; ^يبيبي *bibi* an aunt; ^اماء or ^امما *māma* an uncle; ^اباف or ^ابافا *bāpa* a father; ^اككي *kāki* a grandfather; ^اكك *kāka* an elder brother; ^اباو *bāwa* bring; and ^امنتا *mintā* to ask. The *hamzah* is, in this situation, termed by the Malays, *hamzah mati*, and will admit of a *jam* or *tanda mati* being placed over it; as ^اباف, ^ابيبي &c. Most of these words may be written without the *hamzah*, and some of them with a final ^ق as, ^اكك *kākak*, for ^اكك *kāka*, and ^امام *māmā*, for ^امام *māma*; for, as the Malays have two ways of pronouncing words of this description, so they have two ways of spelling them. The ^ا and ^ي, found in the last syllable of some of these words, must not be mistaken for ^ا and ^ي *mad*, for they have no effect whatever in lengthening the syllable; the *hamzah*, in this situation, governs every thing; and it seems to be placed here for the sole purpose of denoting the short, abrupt sound, already mentioned. In same cases, in which the final ^ق and ^ي are not rejected, they are rendered mute by the *hamzah*: thus ^اناييك *nāyik* to a

scend, بايك *bāyik* good, and فاتك *pātik* I, are, when written with *hamzah*, as فاتك بايك نايك, pronounced *nāyi*, *bāyi*, and *pāti*.

It is common to write the Arabic word مؤمن *mumin* faithful, with a *hamzah* over the , which gives the , a very short sound, not unlike that of the *hamzah* in the Malay words just noticed. The *hamzah* in مؤمن *mumin* is to be accounted for by a rule, which belongs solely to the Arabic language; and is here used to denote that the , is considered a substitute for the *alif* barbaris.

The *hamzah* is sometimes substituted for the , after a prefix, as in مخرجوس *mangūnus* to draw or unsheath, from هروس *hūnus*, but it may be doubted, whether this use of the *hamzah* is allowable.

وَصْلَة *waslah* (ـ) This mark, which signifies conjunction, occurs only in Arabic words. It is used when two or more words are joined by the definite article ال *al* the, to denote, that the *alif* is not to be

sounded ; the last letter of the preceding word forming a junction with the *l* of the article ; as in

تَمَّتْ اَلْكِتَابُ *tummatu' lkalām* the end of the book.

رُوحُ اَلْقُدُسِ *rōhu' lkudus* The Holy Spirit.*

اِبْرَاهِيْمُ اَلْاَمِيْنُ *Ibrāhīmu' lamīnu* Abraham the faithful.

When two nouns are joined by the *w. slash*, the article may take either of the three vowels, according to the case of the preceding noun. Thus, if the preceding noun is in the nominative case, the article takes *dlammah* and becomes *l* *ul* ; if the preceding noun is in the genitive case, the article takes *kasrah* and becomes *il* ; and if the preceding noun is in the accusative case, the article takes *fat.hah* and becomes *al* : as,

Nom. اَمِيْرُ اَلْمُؤْمِنِيْنَ *amīru' lmuminīna* leader of the faithful.

Gen. اَمِيْرِ اَلْمُؤْمِنِيْنَ *amīri' lmuminīna* of the leader of the faithful.

* Literally Spirit the holy.

Acc. ^{أَمِيرَ الْمُؤْمِنِينَ} *amīra'lmuminīna* the leader of the faithful.

It often happens, that the *ل* of the article is mute as well as the *ا*, and whenever this is the case, the letter which follows the *ل* takes a *tashdid*: as,

Nom. ^{كِتَابُ النَّبِيِّ} *kitābu'nnabi* the book of the prophet.

Gen. ^{كِتَابِ النَّبِيِّ} *kitābi'nnabi* of the book of the prophet.

Acc. ^{كِتَابَ النَّبِيِّ} *kitāba'nnabi* the book of the prophet.

Nom. ^{رَسُولُ اللَّهِ} *rasulū'llah* the apostle of God.

Gen. ^{رَسُولِ اللَّهِ} *rasūli'llah* of the apostle of God.

Acc. ^{رَسُولَ اللَّهِ} *rasūla'llah* the apostle of God.

^{عَلَيْهِ السَّلَامُ} *alayhi'ssalām* upon him be peace.

^{عَلَيْهِ الْعَنَةُ} *alayhi'llanat* upon him be a curse.

The first syllable in the word ^{اللَّهُ} *Allah* God, is the article ^{الْ} *al*; this word being compounded of ^{الْ} *al*,

the, and ^oإله *ilah* a god; thus signifying, the God, or, the true God. It is for this reason, that the word ^oالله *Allah* is, when a noun or pronoun follows it, changed for ^oإله *Ilah*: as, ^oإله إبراهيم *Ilah Ibrāhīm* the God of Abraham; ^oإله كَام *Ilah kāmī* our God, ^oإلهك *I-lahku* my God, &c.

It may be proper, before dismissing the subject of the *waslah*, to observe, that though the examples given to illustrate the use of this orthographical mark, consist entirely of Arabic words, yet, being written as the Malays commonly write them, they are not good Arabic. To say nothing of the other examples, no Arab would write, ^oكِتَابُ النَّبِيِّ *kitābu'nnabi*, &c. but ^oكِتَابُ النَّبِيِّ *kitābu'nnabīyi*; nor would he write, ^oرَسُولُ اللَّهِ *rasūlu'llah*, but ^oرَسُولُ اللَّهِ *rasūlu'llahi*, placing a *kasrah* in the last syllable to denote the genitive case; but, as in the Malay language the genitive case is formed by position, to omit the *kasrah* is good Malay, though bad Arabic.

^oمِيمِ اِمَالَا *Mīm-imāla* is a small *mīm*, which some.

times accompanies either a *dlammah* or a *kasrah*, as in ^م *rondok* a shed, and ^م *benteng* a battery. It has already been stated,* that the *dlammah* and *kasrah* have each of them two different sounds; the *dlammah* having that of the u (oo) and o, and the *kasrah* that of the i and e. But as one vowel could not represent with precision two vowel sounds, it became necessary to accompany both the *dlammah* and *kasrah* with some other character, which should always be considered as indicating one of the two sounds, which these vowels respectively have; and the *mīm-imāla* has been fixed upon for that purpose. This character denotes, that the vowel to which it is applied has its second sound; thus the *dlammah*, with *mīm-imāla*, has the sound of o in pot and ponder, and the *kasrah*, with the same character, that of e in den, pen, men; while the non-application of it implies, that these vowels have their first sound, viz. that the *dlammah* has the sound of oo in wood, which is expressed by u, and the *kasrah* that of i in tin, pin, &c.

* See pages 13, 14.

Examples of Mīm-imāla with Dlammaḥ.

پوهن *pohon* a tree.

بده *bōduh* ignorant.

دس *dōsa* sin.

اورغ *ōrang* a man.

برهغ *bōhong* false.

ابت *ōbat* medicine.

تومت *tompat* to choke up.

چوب *chōba* to try.

رتن *rōtan* a rattan.

باسه *bāsoh* to wash.

فاتق *pātok* to bite as a snake.

فاره *pāroh* the bill of a bird.

كَمْپُونْ *kampong* an enclosure.

كُوتْ *kōta* a fort.

Examples of Mīm-imāla with Kāsrah.

بَلِيرَنْجْ *balērang* sulphur.

تَمْبَقْ *tembak* to shoot.

تَنْغُوكْ *tēngok* to look at, to espy.

دَنْدَنْجْ *dendeng* meat dried in the sun.

دَيْسْ *dēsa* a country.

دَيَوْ *dēwa* a god.

دَيَوِيْ *dēwi* a goddess.

دَيَاتْ *dewata* a deity.

دَيَاسْ *dewāsa* time, a day.

سَلَنْدَنْجْ *salendang* a scarf, sash.

سَيْپَكْ *sēpak* to kick backwards.

پَنْدِکْ *pendek* short.

پَسِيبَنْ *pasēban* a hall of audience.

کَالَمْ *kālem* a hem.

The *mīm-imāla* is not in general use in all Malay countries, but is frequently found in the native compositions at Fort Marlborough. It is not however an invention of this place, though the chief Malay Magistrate here, has probably given great currency to it, because it occurs in his own name, دَايَغْ مَبِيلَه *Dāyang Mābēlah*, and also in the proper name Marlbro',

which the Malays write مَلْبَرُو *Malbārō*. Tradition ascribes the invention of this character to a convention of Arabian priests, who first introduced it to assist foreigners in pronouncing the *Korān*. This statement seems probable, as the *mīm imāla* certainly occurs in some of those copies of the *Korān*, which are in use among the Malays. Some Malay pedants affect to despise the use of this character, as they do

also that of the vowels, not considering, that a collection of mere consonants can never convey any determinate sense, except to a person who is previously informed what vowels and orthographical marks are supposed to accompany them. The great utility of *mīm-imāla* seems to plead strongly for its being generally adopted; for without it, it is impossible to determine whether the *dlammah* and *kasrah* should have their first or second sound. Thus دندڠ *dinding* a wall or partition, although written with the vowels, cannot possibly be distinguished from دندڠ *dendeng* meat dried in the sun, without the assistance of *mīm imāla*; nor can بڠرڠ *būrung* a bird, although written with the vowels, be possibly distinguished from بڠرڠ *bōrong* wholesale, in the lump, without the assistance of the same character; but when we see these words written دندڠ *dinding*, دندڠ *dendeng*, بڠرڠ *būrung*, بڠرڠ *bōrong*, we at once ascertain both the correct pronunciation and the true meaning.

There is not, to the best of my knowledge, any cha-

racter yet invented for the purpose of distinguishing the two sounds of the *fat-hah* from each other. Could this defect be supplied, the European student would be able to pronounce the Malay correctly, when written with all the vowels and orthographical marks, without the assistance of the Roman character.*

اَعْك *Angka* (٢) or the figure 2, denotes that the preceding word should be repeated : as, پُون پُون *pōhon-pōhon* trees, and تَان تَان *tangan tangan* hands. The primitive word only is to be repeated; the prefixes and affixes being pronounced but once; as in بَرْتُورُت *bärtūrut.tūrut* successively. There are however some instances in which the ع of the prefixes مَع *māng* and پَع *pāng* is, in the repetition, joined to the first syllable of the primitive word; but in such cases, it is proper to write the word at full length : as مَعَالِيرْ *māng-ālir-ngā-lir* to continue to flow, from آلير *alir*; and پَعْأَپْ *pāng-ap-pa-ngap-pa* an inquisitive person, from أَف *apa* what?

* See note E. in the Appendix.

If the first letter of the primitive is changed on account of the prefix, it is common to retain the change in the repetition: as in **مُوج** *mammujimūji*, from **فُوج** *pūji* to praise; the **ف** of the primitive being exchanged for **م**.

N. B. For farther remarks on the *angka* see the sixth chapter.

CHAPTER IV.

Syllables.

A syllable is by the Malays termed **اَيْج** *ēja*, and to spell, or form syllables into words, is **مَنْجَاج** *māngēja*.

Every syllable, whether at the beginning, in the middle, or at the end of a word, begins with a consonant* or *huruf barbaris*; hence the **ا**, **و**, and **ي**, when

* Vide Richardson's Arabic Grammar, Chap. v. Book I.

they begin a syllable, are consonants or *huruf barbaris*, and always require a vowel. This is a universal rule, and does not admit of a single exception; all Malayan orthography therefore which does not conform to it, may, without farther hesitation, be pronounced erroneous*. It is by the application of this rule to such words as ^ااَجَر *ajar*, ^ااَنَق *anak*, and ^ااَك *aku*, that we discover they cannot in reality begin with *alif mad*; hence the propriety of placing the orthographical character *mad* over the *alif*, to denote that it is preceded by *alif barbaris* understood. This rule also shows the reason why such words as ^ااَرَع *orang* a man, ^ااَوَت *obat* medicine, ^ااِكُت *ikut* to follow, and ^ااَيْن *ini* this, begin with the *alif*. Were the *alif* omitted, the و and ي would not be *huruf mad*, agreeing in sound with *ō* and *ī*, but consonants or *huruf barbaris*, answering to our *w* and *y*, and could not be made to produce the long vowel sounds of *ō* and *ī*; but by prefixing the *alif barbaris*, the و and ي become *huruf mad* and produce the sounds required.

From a common but erroneous method of spelling some words, several syllables may perhaps be thought

* See note F. in the Appendix.

to begin with a *huruf mad*, as the second in داود *Dāūd* David, for instance, and the third or last in کتابي *katā-i*; but when it is stated, that the و in داود ought to be preceded by *hamzah* with a *baris*, and that the ي in کتابي ought, in strict propriety, to be exchanged for *hamzah* with a *baris*, thus; دَاوُد *Dāūd*, كِتَابِي *katā-i*, it will at once be seen, that these syllables, as well as others, do in reality begin with a consonant or *huruf barbaris*.

Syllables are either pure or mixed. Pure syllables are of two sorts, namely, short and long. A short pure syllable is formed by a consonant or *huruf barbaris*, and a vowel or *baris*; as ا *a*, ب *ba*, ت *tu*, و *wi*, ي *ya*, &c. A long pure syllable is formed by a consonant or *huruf barbaris*, a vowel, and a *huruf mad*: as the first syllable in each of the following words, مَات *māta* the eye, بَات *bāta* blind, and سِين *sīni* here.

Mixed syllables are formed by two consonants, the first having a vowel over it, and the second a *jazam*: as the latter syllable in تَافَن *tangan* the hand, and both syllables in فَغَل *pang-gil* to call, and سَمَاقِي *sampay* to arrive.

In Arabic words we sometimes meet with two letters in the same syllable, without an intervening vowel : as in شَهِيد *shahīd* a martyr, شَرْت *shart* a condition, law, &c and بَخت نَصْر *Bakhtnasar*, supposed to be Nebuchadnezzar ; but the Malays, not being, without difficulty, able to articulate a syllable formed of three hard letters and only one vowel, very often use an intervening vowel, and for شَرْت *shart*, write شَرَات *sharat*, and for بَخت نَصْر *Bakht-nasar* بَخت نَصْر *Bakhat-nasar*.

CHAPTER V.

Derivative Words.

Having offered the foregoing remarks on Letters, Vowels, Orthographical Marks, and Syllables, I would now proceed to apply them in the formation of Derivative Words ; for it is in them, that the principal difficulties of Malayan Orthography are to be encountered.

Derivatives, it is well known, are formed from their

primitives, by the application of prefixes, or affixes, or both. Some derivatives have but one prefix as *bārbūwat* ^{ب ر ب و ت}, others have two as *dipārbūwat* ^{د ف ر ب و ت}; while the affixes may amount to four, so that a word, which, in its primitive state, is only a dissyllable, may, in its derivative form, contain not fewer than eight syllables; as *di-pār-bu-wa-ti-nyā-lah-kah* ^{د ف ر ب و ت پ ا ب ه}, from *būwat* ^{ب و ت} to do.

The prefixes are seventeen in number. Five of them, viz. *pān* ^{پ ن}, *pāng* ^{پ ن گ}, *pām* ^{پ م}, *pa* ^پ, and *ka* ^ک, are used in forming derivative nouns, five others, viz. *mān* ^{م ن}, *māng* ^{م ن گ}, *mām* ^{م م}, *mā* ^م, and *bāl* ^{ب ل}, are peculiar to verbs; three, viz. *pār* ^{پ ر}, *pāl* ^{پ ل}, and *di* ^د, are common both to nouns and verbs; two, viz. *bār* ^{ب ر}, and *tār* ^{ت ر}, are applied to several parts of speech; while the remaining two, viz. *ba* ^ب and *ta* ^ت, are only abbreviations of *bār* ^{ب ر} and *tār* ^{ت ر}. It is common to consider *pan* ^{پ ن}, *pang* ^{پ ن گ}, and *pam* ^{پ م}, as one and the same prefix, but differing in form, according to the letter with which the primitive word commences; and the same remark will apply to the verbal prefixes

man, mang, mam, and ma; the three latter being considered only as so many varieties of man. The pa is sometimes a variety of pan, and at other times of par.

It seems proper to observe here, once for all, that whenever an abbreviation of the prefix takes place, as when pa is used for pan or par; ma for man; ba, and ta, for bar and tar, the first letter of the primitive takes a *tashdid*, as a compensation for the rejection of a letter from the prefix. In nouns of place, the pa is considered an abbreviation of par, and therefore requires a *tashdid* to be placed over the following letter.

Some of the prefixes may precede any letter of the alphabet, while in the application of others, a constant reference must be had to the letter which follows them. In applying the prefixes bar, par, tar, ka, and di, all reference to the following letter is unnecessary, as they may precede any letter of the alphabet, excepting, that ba, ta, and pa, are sometimes used instead of bar, tar, and par.

when the letter ر is found in the following syllable : as in بِقَرَسَالَهْكَن *bapparsālahkan* to accuse or prove guilty, for بِرَقَرَسَالَهْكَن *barparsālahkan* ; تَقَرَبَايَهْكَن *tapparbānyakkan* multiplied, for تَرَقَرَبَايَهْكَن *tarparbānyakkan* ; and قَرَجَاَنْ *pakkarjā-an* work, for قَرَكْرَجَاَنْ *parkarjā-an*. As the application of the other prefixes depends upon the letter which immediately follows them, it seems proper to state what prefixes each letter requires.

ا or ء takes پَڠْ *pang*, * پَلْ *pal*, بَلْ *bal*, and مَڠْ *mang* : as in پَڠْجَارَنْ *pangajaran* instruction, پَلْأَجَرْكَن *palājarkan* and بَلْأَجَرْكَن *balājarkan* to instruct, from أَجَرْ and مَڠْغَمُڤُونْ *mangampūni* to forgive, from اَمَقِنْ *amipun*.

ب takes پَمْ *pam* and مَمْ *mam* : as پَمْبُڤُڤْ *pambūjuk* a flatterer, from بُڤُڤْ *būjuk* to flatterer ; and مَمْبَاسَهْ *mambāsah* to wet, from بَاسَهْ *bāsah* wet.

• The Reader is requested to bear in mind, that the *Fat-hah* of all the Prefixes and that of the affix كَنْ *kan* has invariably the sound of u in *gun*, *fun*, or *pun*, and would be uniformly expressed by the short *ū*, were the fount of types at Bencoolen not deficient in the number of that letter.

ت takes ف *pa* and م *ma* and is itself changed into ن : as فَنَاقَتُ *pannākut* one who is afraid, from نَاقَتُ *tākut* to fear ; and مَنَمُنْتُ *mannuntut* to demand, from تَنَمُنْتُ *tuntut*. In مَنَتَوَبَتَكَنْ *mantōbatkan* to turn or convert, from تَوَبَّ *tōbat*, the ت is not changed into ن, as تَوَبَّ is an Arabic word, and forms an exception to the general rule.

ث takes مَن *man* : as in مَنشَابَتَكَنْ *mansābitkan* to confirm, from ثَابِتٌ *sābit* confirmed. This word is sometimes written مَيَابَتَكَنْ *manyābitkan*, but improperly, as the ث is then confounded with the س. The ث may perhaps take other prefixes besides مَن *man*, but as all words beginning with this letter are Arabic, and are far from numerous, it is consequently difficult to multiply examples.

ط takes فَن *pan* and مَن *man* : as in فَنجَابَتُ *panjābat* one who handles, from جَابَتُ *jābat* to handle ; and مَنجَادِيكَنْ *manjadikan* to create, from جَادَ *jādi* to be or become.

چ takes ^{پَن} pan and ^{مَن} man : as in ^{پَنچُور} panchūri a thief from ^{چُر} chūrī to steal and ^{مَنچَاہُت} manchābut to draw out, from ^{چَاہُت} chābut. The چ is sometimes changed into ن : as in ^{مَنیوکر} manyūkur to shave, from ^{چوکر} chūkur, but perhaps this method is not strictly correct.

ح takes ^{مَنج} mang and ^{مَا} ma : as in ^{مَنجھُکْمَن} manghukumkan to rule over or punish, and ^{مَحکْمَہ} mahkumat a tribunal or judgment seat, from ^{حکم} hukum; but the latter example is of Arabic formation.

خ takes ^{پَن} pan, ^{مَن} man, and ^{مَنج} mang : as in ^{پَنخَلَاص} pankhalas a saviour, and ^{مَنخَلَاصَکَن} mankhalaskan to save, from ^{خَلَاص} khalas salvation; and ^{مَنخَبَرکَن} mang-khabarkan to publish, from ^{خَبَر} khabar news.

د takes ^{پَن} pan and ^{مَن} man : as in ^{پَندَنگَر} pandangar a hearer, and ^{مَندَنگَر} mandangar to hear, from ^{دَنگَر} dangar. In these examples the ن of the prefix is sometimes rejected, and the د changed into ن with a tashdid : as

پَنَنگَر *pannangar* and مَنَنگَر *mannagar*. In one instance, at least, the د is preceded by *hamzah*, and takes مَع *mang* : as مَعْدِيَام *mangadiyāmi* to inhabit, from دِيم *dīyam* to be silent, to dwell.

ذ takes مَن *man* : as مَنذَلِيلِكُن *manzalīlkan* to vilify, from ذَلِيل *zalīl* mean vile.

ر takes پَ *pang*, پَ *pa*, and مَ *ma* : as پَنَرَاتُس *pang-ratus* a centurion, from رَاتُس *ratus* a hundred ; پَرَسَاَن *parrasā-an* feeling, from رَاس *rāsa* to feel ; and مَرَتَاكُن *marratakan* to level, from رَات *rata* level.

ز takes مَن *man* : as مَنزَاهِدَكُن *manzāhidkan* to make a devotee, from زَاهِد *zahid* a devotee.

س takes پَ *pa* and مَ *ma*, and is itself changed into : as in پَنَیَاف *panyapu* a sweeper, from سَاف *sapu* to sweep ; and مَنیُوسُی *manyusūi* to suckle, from سَوس *sūsū* the breast. Though the پَ *pa* and مَ *ma* are here, as in other places, abbreviations of پَن *pan* and مَن *man*, yet they cannot, in this situation, be follow-

ed by a *tashdid*, as the **ن** is one of those letters which cannot take a *tashdid*. When the **ق** *pa* is an abbreviation of **قَر** *par* the **س** is not changed into **ن** : as in **فَسُورَةُ** *pāssūruh* for **فَرْسُورَةُ** *parsūruh* a messenger from **سُورَةُ** *sūruh* to send.

ش takes **م** *ma* and is itself changed into **ن** : as in **مَنْيَكْسَاكُنْ** *manyiksakan* to punish from **شَكْسْ** *shiksa* punishment.

ص takes **مَنْ** *man* : as **مَنْصَالِيْبْكُنْ** *mansalībkan* to crucify from **صَالِيْب** *salīb* a cross.

ض takes **مَنْ** *man* : as **مَنْضَعِيْفْكُنْ** *mandlaīfkan* to weaken from **ضَعِيْف** *dlaīf* weak.

ط takes **مَنْ** *man* : as **مَنْطَاهِرْكُنْ** *mantahirkan* to purify from **طَاهِر** *tahir* pure.

ظ takes **مَنْ** *man* : as **مَنْظَاهِرْكُنْ** *mantlahirkan* to reveal from **ظَاهِر** *tlāhir* manifest.

د takes مَع mang : as مَعَادِلْكَن mangādilkan to justify from عَادِل ādil just.

غ takes مَع mang as مَغَايِبْكَن manggāyibkan to conceal from غَايِب gāyib invisible, obscure.

غ takes ف pa and م ma : as in فَعَاغ pangānga a gaper, and مَعَاغ mangānga to gape, from نَعَاغ ngānga.

ف takes مَم mam : as مَمْفِتْنَهْكَن mamfitnahkan to slander from فِتْنَه fitnah slander.

ف takes ف pa and م ma but the ف of the primitive is changed into م : as in مَمَادَم pammadam an extinguisher, from مَادَم pādām to extinguish ; and مَمُوسَكَن mammūwaskan to satiate, from مَوس pūwas. The possessive adjunct فُون punya retains the ف and takes the prefix مَم mam : as in مَمْفُونْكَن mamfunya-i to possess.

ق takes مَع mang : as مَعْقِدْسَكَن mangkuduskan to sanctify from قُدْس kudus holy.

ك takes فَع pang and مَع mang but is itself chang-

report from ^{وَرْت} *warta* a report. Though analogy requires this prefix to be considered as an abbreviation of ^{مَنْ} *man*, it is not easy to see how, can, in this situation, take a *tashdid* : perhaps it is better to allow, that words beginning with this letter, which are but few, form an exception to the general rule.

ه takes ^{فَعْ} *ang* and ^{مَعْ} *mang* : as in ^{فَافْهَمْبُسْ} *fang-hambus* a blower, or a pair of bellows, from ^{هَمْبُسْ} *hambus* to blow ; and ^{مَافْهَبِسْكَانْ} *māngħābiskan* to finish from ^{أَبَسْ} *h. bis* done, finished.

ي takes ^{مَا} *ma* : as in ^{مَافْكَيْنْكَانْ} *mayakīnkan* to certify or ascertain from ^{يَقِيْنْ} *yakīn* certain. Words which begin with ي and require the prefix م *ma*, occur but seldom, and are subject to the same exception, with respect to the *tashdid*, as those beginning with و.

ن takes ^{فَ} *pa* and ^{مَ} *ma* : as in ^{فَافْأَنْيْ} *panyūnyi* a singer from ^{أَنْيْ} *nyanyī* to sing and ^{مَافْأَتَاكُنْ} *manyatākun* to manifest from ^{أَتَا} *nyāta* clear, manifest.

In forming nouns of place, as *pabbujāṅgan* ^{پَبُّجَانْ} a place for servants, from *bojeng* ^{بُوجِنْج} a servant, and *rakkapūran* ^{رَكَّكُورِنْ} a lime kiln, from *kapur* ^{كَافُورْ} lime, the *pa* may be applied before any letter of the alphabet except ا ع and ل. The ا takes *pal* ^{پَلْ} *bal* ^{بَلْ} and *pang* ^{پَنْجْ}: as in *pal-ajāran* ^{پَلْ-اَجَارِنْ} a school from *ajar* ^{اَجَرْ} to learn; *bal-antara* ^{بَلْ-اَنْتَارْ} an uncultivated tract of country, from *antara* ^{اَنْتَارْ} between; and *pang-arangan* ^{پَنْجْ-اَرَانْ}, a place where charcoal is made, from *arang* ^{اَرَنْجْ} charcoal.

ع takes *pang* ^{پَنْجْ}: as, in *pangarākan* ^{پَنْجْ-اَرَاكِنْ} a distillery, from *arak* ^{اَرَقْ} arrack or spirits.

ا takes *pang* ^{پَنْجْ}: as in *panghadāpan* ^{پَنْجْ-هَدَاپِنْ}, a presence chamber, from *hadap* ^{هَدَاپْ} present, or in front of.*

The affixes are seven in number: viz. *ku* ^{كُ}, *mu* ^{مُ}, *nya* ^{نْ}, *lah* ^{لْ}, *tah* ^{تْ}, *kah* ^{كْ}, *an* ^{اَنْ}, *kan* ^{كَنْ}, and *i*.

* For further remarks on nouns of place, see note G. in the Appendix.

The *ك* *ku*, *م* *mu*, and *ن* *nya*, are pronominal affixes, and express possession : as, *سورتك* *sūratku* my book ; *سورتم* *sūratmu* thy book, *سورتني* *suratnya* his or her book. The *له* *lah* is sometimes an emphatic particle : as,

إياله يبع دتربعكن أوله مرق أمس إيت دن إياله يبع برجالن
ددالم هوتن بلنتار سورغ درين

“ *He* it was, who was fled away with by the golden peacock ; and *he* it was, who wandered through the solitary woods alone.” At other times it seems to be a mere expletive : as, *مك بركتاله إي* “ Now he said.” *مك داتغله إي* “ Now he came.” It is frequently appended to the imperative mood : as, *داتغله* *dātanglah*, come ; *پارگیله* *pārgīlah*, go ; *بانغلله* *bāngunlah* rise. The *ته* *tah* and *كه* *kah* are interrogative particles : as, *آفاته* *ap-pātah* What ? *سدهكه ايت* *suddakah itu* Is it done ? The *ن* *an* is used in forming derivative nouns : as *قركتائن* *parkatā-an* a speech from *كات* *kāta* to speak ; *كمنتوئن* *katāntū-an* certainty, from *تنت* *tāntu* certain ; and *قرجمنجین* *parjanjī-an* an agreement, from *جنج* *janji* to promise or agree. *كن* *kan*, when appended to nouns

and adjectives, forms them into transitive verbs : as, *rajan* رَجَان or *marrajan* مَرَجَان to make a king, from *raja* رَاَج a king ; *gurukan* گُرُون دِي to make him a teacher, from *guru* گُور a teacher ; *panjangkan* پَنْجَعَكَنْ to lengthen, from *panjang* پَنْجَع long ; and *putihkan* پُوتِيَكَنْ to whiten, from *putih* پُوتِي white. When *kan* كَنْ is added to an active or transitive verb, which has no prefix except *di* دِي or *man* مَن and its variations, its use seems to be that of giving the word a decidedly transitive sense : as, *den dengerkan* دَنْ اِيغْتَكَنْ Hear and consider his words ; *den barag yeg mau dengerkan* دَنْ بَارَغ يَغ مَآو دَعِيغْتَكَنْ اِيْت لَوْف جَوْت That which he wishes to remember he forgets. In some instances the particle *kan* كَنْ gives the verb to which it is appended a causal sense, and this is very frequently the case when it is appended to neuter or intransitive verbs : as, *datangkan* دَاتَعَكَنْ to cause to come, from *datang* دَاتَع to come ; *larikan* لَرِيَكَنْ to cause to run, from *lari* لَرِي to run ; *manjalkan* مَاجَالَكَنْ to cause to walk, from *jalan* جَالَنْ to walk, *mangaddakan* مَغَدَاَكَنْ to cause to be, from *adda* اَد to be ; and *manjadikan* مَاجَدِيَكَنْ to cause to become, from *jad* جَاد

jādi to become. The particle *i* when appended to nouns and adjectives forms them into transitive verbs: as, ^{نَامَا} *namā-i* to name, from ^{نَام} *nāma* a name; ^{لُكَاءُ} *lu-kā-i* to wound, from ^{لُوك} *lūka* a wound; ^{مَمْبُتَا} *mam-butā-i* to blind, from ^{بُوت} *buta* blind, and ^{مَمْنُوْه} *mam-mānūhi* to fill, from ^{قَنَه} *pānuh* full. When affixed to active or transitive verbs, the *i* seems to do little more than strengthen the sense, by rendering the words to which it is appended a little more forcible. Such seems to be its use in the following sentences.

اَيِّ مَعْتَمَرٍ سَمَالِ حَالِ عَمِيَانِ “He knows all the circumstances of his servants.”

اَقَّ بِيْلِ اَيِّ مَعْمِنْدَاكِ كَنِيغِ دَرِّ قَدِّ مَكَانِ “When he wishes to be satisfied with food.” مَرَسَا سَاكِتِ “To feel sickness or pain.”

مَكِّ حَاكِمِ دَنْ سَمَالِ اَوْرَغِ يَغِ بَايِقِ اَيْتِ قَنْ حَيْرَانِلَهْ مِلَّهَاتِ

لَلَكُرُونِ بَاقِ سِجَرْدِقِ اَيْتِ

“The judge and all the people saw, with astonishment, the conduct of Si Chardik’s father.”

قَرُغِيْلَهْ دِيرِ اِهَاتِ كَلْكَالِ اَنْ مَرُغْسَتُوْ هَمْفَرِ “Go and see if there are any wild animals near.”

“ I am commanded, by the king of the forest, to search for the wild animals that are near.” When applied to neuter verbs this particle has, sometimes at least, a causal sense : as, ^{هَدُوبِ} *hidōpi* ^{أَكُ} *āku* to cause me to live, from ^{هَدُوبِ} *hīdop* to live, and ^{مَنْهَانِ} *mannahāni* to cause to forbear, from ^{تَاهَنْ} *tāhan* to forbear.

It is to be remarked with respect to the particles ^{أَنْ} *an* and ^{إِ} *i*, that when the primitive terminates in a strong letter with a *jazam*, they do not require the *hamzah*. When ^{أَنْ} *an* is the particle affixed, the final letter of the primitive is detached from the last syllable ; and receiving a *fat-hah*, forms a separate syllable in conjunction with the ^ن of the particle : as in ^{قَرْتُلُوْعِنْ} *partulū ngan* help, from ^{تُولُجْ} *tūlung* to help ; ^{پَنْغَهْرَاقِنْ} *pangharā-pan* hope, from ^{هَارَفْ} *hārap* to hope ; and ^{پَرَاتُورَنْ} *paratū-ran* arrangement, from ^{اَتُرْ} *atur* to arrange. When ^{إِ} *i* is the particle affixed, the final letter, after being detached from the last syllable of the primitive, takes a *kasrah* and forms a separate syllable of itself : as ^{تَنْجُوكِ} *tunjū-ki* to point out, from ^{نَجَبَقْ}

tunjuk ; مَعْنَدَاكِ *manghandā-ki* to will, from هَنْدَقُ *handak* ; and مَلِّهَاتِ *mallihā-ti*, هِدُوفِ *hidōpi*, مَنَهَانِ *man-nahā-ni*, examples already given. The only use of the *hamzah* in the particles اَنْ *an* and اِ *i*, is that of receiving the vowel, which accompanies it ; hence it becomes quite unnecessary when the primitive terminates in a strong letter with a *jazam*, as that strong letter receives the vowel.

When the affixes اَنْ *an* and اِ *i* are preceded by و or ي, it is not unusual to reject the *hamzah* and apply a *tashdid* over the و or ي : as, كَلَاكُونِ *kalakū-wan*, for كَلَاكُونِ *kalakū-an* ; and كَفُجِيَّانِ *kapujī-yan* for كَفُجِيَّانِ *kapujī-an*. I had at one time adopted this method myself, but on more mature consideration, it seemed better to use the *hamzah*, as being equally well supported by native authority, and having also the advantage of analogy.*

* Should it be objected that the particle اِ *i* ought always to be fol'ow-

ed by the letter ي, and that مَعْنَدَاكِ *manghandaki*, هِدُوفِ *hidopi*, كَتَاِ *kata-i*, &c. ought to be written مَعْنَدَاكِي, هِدُوفِي, كَتَاِي, it may be

replied, that the final ي is not only superfluous, but contrary to analogy.

It is a general rule, that the prefixes form so many separate syllables, and that no letter of a prefix

The final particle *zi*, is in pronunciation always short, but the addition of *ي* would make it represent a long syllable, for the *ي* would here be a *huruf mad*, and every syllable, in which there is a *huruf mad*, must be long; hence to add the *ي* would be to introduce a discrepancy between the spelling and the pronunciation. But it will perhaps be objected again, that native authority is almost entirely in favour of adding the *ي*. It is true, that great numbers of the natives add the *ي*, but truth is not always on the side of the multitude. Native authority, such as it is, may be adduced for almost every species of erroneous spelling; and to introduce the *huruf mad* superfluously and contrary to rule, is an error extremely common to every ignorant native scribe. The native authority for adding the *ي mad* to the particle *zi*, is not more valid than that for appending the *و* and *ي mad* to such words as *كايو, كامو, كاتا, كاكي, كاهي, لاكي, &c.* Both usages indeed proceed upon the same principle, originating in the want of a due discrimination between the *huruf mad* and the *baris*. These having been confounded, we often find the *alis* appended to the final consonant instead of the *fat-hah*, the *wawu*, instead of the *dlammah*, and the *ya*, instead of the *kusrah*, which necessarily prolong the syllables, whereas the intention of the writer was not to lengthen them, but merely to denote their proper vowel sounds. Native authority is always entitled to our serious regard, but the practice of the best writers, as in our own country, and not that of illiterate copyists, ought to form the standard of propriety; and as the final *huruf mad*, in those works most esteemed by the Malays, is generally omitted when the penultimate is long, this mode has been adopted, both as the most consistent with analogy, and as having the support of the most intelligent native writers.

can be joined, in the same syllable, with any letter of the primitive word. This remark, though it may seem superfluous, is really necessary, in order to obviate an error, into which the Malays themselves frequently fall. For example: a person seeing *مقرت*, written as it stands here, which is the way in which it is commonly written, by careless or ignorant scribes; and being told that it should be pronounced *mangar-ti* would naturally divide the syllables thus: *مقرت* *ma-ngar-ti*, placing the *fat-hah* over the *ع*, and thus combining that and the *ر* into one syllable; for who should know, unless he has been previously informed, that there is an omission of the *hamzah*, over which the *fat-hah* ought to be placed, and that this word should be written *مقرت* *mang-ar-ti*? Though the above be a general rule, the *ع* of the prefixes *پع* *pang* and *مع* *mang* is sometimes, when a repetition takes place, combined into one syllable with the first letter of the primitive word; as may be seen in the examples given in the paragraph on the *angka*.

As the *huruf mad* frequently changes its place*,

* I use the singular, because few pure Malay words, when correctly written, contain more than one *huruf mad*.

when the primitive assumes one, two, or more affixes, so it is of the utmost importance to correct orthography, to ascertain the proper place of the *huruf mad* in the derivatives. The following two rules will, it is hoped, be found, upon application, to embrace every case that can possibly occur in the formation of derivatives; and the examples, which are numerous, and some of them of the most difficult kind, will, there is reason to believe, be abundantly sufficient to elucidate the rules.

RULE I.

If the penultimate of a derivative is a *pure* syllable it requires a *huruf mad*, and all the preceding *pure* syllables must be short; but if there is a mixed syllable in the former part of the word, preceded by a long pure syllable, that pure syllable remains long, or in other words, retains the *huruf mad*.

The former part of this rule is exemplified in بُكَائِي *bukākan*, and بُكَاءِي *buka-i* from بُكَاء *bukā* to open. Here

the *huruf mad* of the primitive, is rejected, and the penultimate of the derivative being a pure syllable, takes the *alif mad*.* A farther illustration of the former part of this rule may be seen in *debuka-ilah* and *dabuka-inya*, where the *huruf mad* of *debuka* is again rejected, and the *ya* becomes the *huruf mad* of the penultimate. The latter part of this rule is exemplified in *debukākannyālah*. Here the mixed syllable which is in the former part of the word, is *kan*, and the long pure syllable which precedes it, is *kā*: thus though the penultimate is pure, and consequently requires a *huruf mad*, the long pure syllable, found in the preceding part of the word, remains long.

In the application of this rule, it is unnecessary to regard any mixed syllable, that may precede the penultimate, unless that mixed syllable is itself preceded-

* The *huruf mad* of the penultimate must always be homogeneous with the vowel of the penultimate. Thus if the vowel of the penultimate is *fatahah*, as in *bukakan*, the *huruf mad* of the penultimate must be *alif*; if the vowel of the penultimate is *dlammah*, the *huruf mad* must be *ya*; and if the vowel of the penultimate is *kasrah*, the *huruf mad* must be *ya*.

ed by a long pure syllable ; we have only to inquire, whether the penultimate be pure, and if it is, to insert a *huruf mad*. Thus ^{وَرَجَاءُنْ} *pakkarja-an* work, ^{كَفَّجَاءُنْ} *kapanjāngan* length ; and ^{كَفَّجِيَانْ} *kapanggīlan* a call, have each a mixed syllable in them, but as there is no long pure syllable in the preceding part of the word, this mixed syllable has no effect upon the above rule.

Before we proceed to give any more examples, it is proper to observe, that those words of Sungskrita origin, which have two long pure syllables in the primitive, are an exception to Rule I. Words of this description retain the *huruf mad* of the first syllable of the primitive, in every form of the derivative ; as, ^{سُودَار} *sūdāra* a brother, which forms ^{سُودَارَانْ} *sūdāranya* his brother ; where the و of the first syllable remains, while the ل of the second is, in conformity to the above rule, removed to the third or penultimate syllable.

*Examples of Nouns under Rule 1.*Nouns ending in | *mad* or *fat-hah*.كرد *kū da* a horse.كداله *ku dā lah* a horse emphatically.كداك *ku dā ku* my horse.كدام *ku dā mu* thy horse.كدان *ku dā nya* his horse.كدپاله *ku da nyā lah* his horse emphatically.تند *tan da* a mark.تنداله *tan dā lah* a mark emphatically.تنداك *tan dā ku* my mark.تندام *tan dā mu* thy mark.تندان *tan dā nya* his mark.تندپاله *tan da nyā lah* his mark emphatically.Nouns ending in , *mad* or *dtammah*.لا *lā ku* conduct.

لَا كُولَهْ *la kū lah* conduct emphatically.

لَا كُولُوكْ *lu kū ku* my conduct.

لَا كُولُمْ *la kū mu* thy conduct.

لَا كُولُنْ *la kū nya* his conduct.

لَا كُولَاهْ *la ku nyā lah* his conduct emphatically.

چُوكْ *chū chu* a grandchild.

چُوكُولَهْ *chu chū lah* a grandchild emphatically.

چُوكُولُوكْ *chu chū ku* my grandchild.

چُوكُولُمْ *chu chū mu* thy grandchild.

چُوكُولُنْ *chu chū nya* his grandchild.

چُوكُولَاهْ *chu chu nyā lah* his grandchild emphatically.

Nouns ending in ي *mad* or *kasrah*.

دَا هِيْ *dā hī* the forehead.

دَا هِيْلاهْ *da hī lah* the forehead emphatically.

دَا هِيْكْ *da hī ku* my forehead,

دَا هِيْمْ *da hī mu* thy forehead.

دِهِينْ *da hī nya* his forehead.

دِهِيَالَهْ *da hī nyā lah* his forehead emphatically.

بِيْنْ *bī nī* a wife.

بِيْنِيَالَهْ *bi nī lah* a wife emphatically.

بِنِيْكْ *bi nī ku* my wife.

بِنِيْمْ *bi nī mu* thy wife.

بِنِيْنْ *bi nī nya* his wife.

بِنِيَالَهْ *bi nī nyā lah* his wife emphatically.

The following four examples are given, merely because they are a little more difficult than some others.

چِهَآيْ *cha hā ya* splendour.

چِهَآيَالَهْ *cha hā yā lah* splendour emphatically.

چِهَآيَاْكْ *cha hā yā ku* my splendour.

چِهَآيَاْمْ *cha hā yā mu* thy splendour.

چِهَآيَاْنْ *cha hā yā nya* his splendour.

چِهَآيَاْلَهْ *cha hā ya nyā lah* his splendour emphatically.

اَقَايَ u pā ya a scheme.

اَقِيَالَه u pa yā lah a scheme emphatically.

اَقِيَاك u pa yā ku my scheme.

اَقِيَام u pa yā mu thy scheme.

اَقِيَاك u pa yā nya his scheme.

اَقِيَاْلَه u pa ya nyā lah his scheme emphatically.

سُوْدَار sū dā ra a brother.

سُوْدَارْلَه sū da rā lah a brother emphatically.

سُوْدَارَاك sū da rā ku my brother.

سُوْدَارَام sū da rā mu thy brother.

سُوْدَارَاك sū da rā nya his brother.

سُوْدَارَاْلَه sū da ra nyā lah his brother emphatically.

رَهْسِي rah sī ya a secret.

رَهْسِيَاْلَه rah si yā lah a secret emphatically.

رَهْسِيَاك rah si yā ku my secret.

رَهْسِيَام rah si yā mu thy secret.

رَهْ سِيَّانْ *rah si yā nya* his secret.

رَهْ سِيَّانْ لَهْ *rah si ya nyū lah* his secret emphatically.

The emphatic particle *lah* may be added to each of the pronominal affixes, still observing to keep the *huruf mad* in the penultimate: as, كُدْ كُ لَهْ *ku-da-kū-lah* my horse emphatically, and كُدْ مُو لَهْ *ku-da-mū-lah* thy horse emphatically.

Examples of Verbs under Rule 1.*

Verbs ending in *mad* or *fat-hah*.

كَنْدَارْ *kan dā ra* to ride.

كَنْدَارْ لَهْ *kan da rā lah*.

دِ كَنْدَارْ لَهْ *di kan da rā lah*.

* The nature of the present little work, does not seem to require, that the verbs should be thrown into the form of Moods and Tenses; and it has been deemed improper to give a particular translation of the derivatives, because the precise meaning can be determined, only by the connexion in which they are used. The correct division of the syllables in the Roman character, however, will tend much to elucidate the principles of the orthography.

کندراکن *kan da rā kan to ride.*

دکندراکنپالہ *di kan da rā kan nyā lah.*

کندرا *kan da rā i.*

کندرا *kan da ra ī lah.*

دکندرا *di kan da rā i.*

دکندرا *di kan da ra ī lah.*

دکندرا *di kan da ra ī nya.*

دکندراپالہ *di kan da ra i nyā lah.*

دکندراپالہ *di kan da ra nyā lah.*

Verbs ending in , *mad* or *dlammah*.

فال *pā lu to beat or strike.*

فالہ *pa lū lah.*

دفالہ *di pa lū lah.*

فالکن *pa lū kan.*

دِ قَلَو كَنِيَا لَهْ di pa lū kan nyā lah.

قَلَوْ pa lū i.

قَلَوْ يَلَهْ pa lu ī lah.

دِ قَلَوْ di pa lū i.

دِ قَلَوْ يَلَهْ di pa lu ī lah.

دِ قَلَوْ يَن di pa lu ī nya.

دِ قَلَوْ يَنِيَا لَهْ di pa lu i nyā lah.

دِ قَلَوْ يَلَهْ di pa lu nyā lah.

Verbs ending in ي *mad* or *kasrah*.

لَارِ lā ri to run.

لَارِيْ la rī lah.

دِ لَارِيْ di la rī lah.

لَارِيْ كَن la rī kan.

دِ لَارِيْ كَنِيَا لَهْ di la rī kan nya lah.

لَارِيْ la rī i.

لَا رِيَّ لَاه. *la ri ī lah.*

دَلَرِيَّ دِي لَا رِيَّ. *di la ri ī.*

دَلَرِيَّ لَاه. *di la ri ī lah.*

دَلَرِيَّ نِيَّ. *di la ri ī nya.*

دَلَرِيَّ نِيَّ لَاه. *di la ri ī nyā lah.*

دَلَرِيَّ نِيَّ لَاه. *di la ri nyā lah.*

Verbs derived from nouns and adjectives, are formed in the same manner as other verbs: as may be seen from the following examples.

بُوتَ *bū ta* blind.

بُتَاكَ *bu tā kan* to blind.

دَلَبُتَاكَ نِيَّ لَاه. *di bu tā kan nyā lah.*

دَلَبُتَاكَ *di bu tā i.*

دَلَبُتَاكَ لَاه. *di bu tā ī lah.*

دَلَبُتَاكَ نِيَّ. *di bu tā ī nya.*

دِبْتِ بِئَالَهْ *di bu ta i nyā lah.*

سَمُو *sā mū deceit.*

سَمُو كَن *sā mū kan to deceive.*

دِسَمُو كَن بِئَالَهْ *di sā mū kan nyā lah.*

دِسَمُو *di sā mū i.*

دِسَمُو بِئَالَهْ *di sā mu ī lah.*

دِسَمُو بِئَالَهْ *di sā mu ī nya.*

دِسَمُو بِئَالَهْ *di sā mu i nyā lah.*

تُول *tū li deaf.*

تُولِي كَن *tu lī kan to deafen.*

دِتُولِي كَن بِئَالَهْ *di tu lī kan nyā lah.*

دِتُولِي *di tu lī i.*

دِتُولِي بِئَالَهْ *di tu lī ī lah.*

دِتُولِي بِئَالَهْ *di tu lī ī nya.*

دِتُولِي بِئَالَهْ *di tu lī i nyā lah.*

Examples of abstract nouns, derived from verbs and adjectives.

بُوت *bū ta* blind, كِبْتَان *ka bu tā an* blindness.

تُول *tū li* deaf, كَتْلِيَشَن *ka tu lī an* deafness.

بَايَر *bā yar* to pay, نَمْبِيَارَن *nam ba yā ran* a payment.

لَقَس *lā pas* to deliver, كَلَقَاسَن *ka lā pā san* deliverance.

نَاَت *nyā ta* manifest, كَيْتَانَن *ka nya tā an* a manifestation.

سُوج *sū chi* pure, كُسُچِيَشَن *ka su chī an* purity.

هَارَف *hā rap* to hope, پَانْ هَارَافَن *pang ha rā pan* hope.

تَا *tā hu* to know, پَانْ تَا هُوَن *pang a ta hū an* knowledge.

پَر چَاي *par chā ya* to believe, كَا پَر چَايَان *ka par chā yā an* confidence.

سُورَه *sū ruh* to command, پَا نْيُو رُو هَان *pa nyu rū han* a command.

بَنَر *ba nar* true, كَا بَا نَا رَان *ka ba nā ran* truth.

جَاهَت *jā hat* wicked, كَا جَا هَاتَان *ka ja hā tan* wickedness.

تَغِيْ high, كَتَغِيْ an height.

سُوْ kar difficult, كَسُوْ ka su kũ ran difficul-
ty.

بَسْر ba sar great, كَبَسْر ka ba sũ ran greatness.

The following examples will show how derivative verbs are formed from words which end in ي with a *tashdid*.

* كَارِيْ ka ru nĩ ya a favour.

كَارِيَاْ ka ru ni yā lah.

كَارِيَاكَ ka ru ni yā kan to favour.

كَارِيَايْ ka ru ni yā i.

دَكَارِيَاْ di kā ru ni ya ī lah.

دَكَارِيَايْ di kā ru ni ya ī nya.

دَكَارِيَايَاْ di kā ru ni ya i nyā lah.

مَنْغَارِيْ mang ā ru nĩ ya.

* As this is a word of Sangskrita origin it retains the *huruf mad* in the first syllable.

مَنْغَارُنِيَا لَنْ mang ā ru ni yā lan.

مَنْغَارُنِيَا إِي mang ā ru ni yā i.

مَنْغَارُنِيَا لَاهْ mang ā ru ni yā i lah.

RULE II.

When the penultimate of a derivative is a mixed syllable it requires no *huruf mad*, but if there is a long pure syllable in the preceding part of the word, that syllable remains long, or in other words retains its *huruf mad*.

This rule being little more than the negation of Rule I. is easily applied, and needs but few examples to illustrate it.

Examples of Nouns.

جَانْ jā lan a road.

جَانْلَاهْ jā lan lah a road emphatically.

جَالَنْكُ *jā lan ku* my road.

جَالَنْمُ *jā lan mu* thy road.

جَالَنْنِ *jā lan nya* his road.

رُمَ *rū mah* a house.

رُمَلَهْ *rū mah lah* a house emphatically.

رُمُكْ *rū mah ku* my house.

رُمُمْ *rū mah mu* thy house.

رُمُنْ *rū mah nya* his house.

كَيْقَسْ *kī pas* a fan.

كَيْقَسَلَهْ *kī pas lah* a fan emphatically.

كَيْقَسْكَ *kī pas ku* my fan.

كَيْقَسْمْ *kī pas mu* thy fan.

كَيْقَسْنِ *kī pas nya* his fan.

All those words in the above examples which do not terminate in a *jazam*, will, upon assuming an additional affix, come under Rule I. as جَالَنْكُلَهْ *ja-lan-ku-lah* my road emphatically; رُمَلَهْمُ *rū-mah-mū-lah* thy

thy house emphatically ; and كَيْسِيَا *kī-pas-nyā-lah* his fan emphatically.

Derivative nouns, formed according to Rule I, upon assuming an additional affix, come under Rule II: as, فَخْرَانِي *pang-ha-rā-pan-ku* my hope, from فَخْرَانِ *pang-ha-rā-pan* hope ; and فَخْرَتِي وَدُنْمِ *pang-a-ta-hū-an-mu* thy knowledge, from فَخْرَتِي وَدُنْ *pang-a-ta-hū-an* knowledge. If the affix لَ *lah* be applied to words of this description, they will again come under Rule I: as, فَخْرَانِي كُولَهْ *pang-ha-rā-pan-kū-lah* my hope emphatically ; and فَخْرَتِي وَدُنْمِ كُولَهْ *pang-a-ta-hū-an-mū-lah* thy knowledge emphatically.

Examples of Verbs.

دَاتَعْ *dā tang* to come.

دَاتَعْلَهْ *dā tang lah*.

دَاتَعْكَنْ *dā tang kan*.

دَاتَعْكَنْ لَهْ *dā tang kan lah*.

دِ دَا نْغَارْ كَانْ نْيَا. *di da ngar kan nya.*

Verbs derived from adjectives.

بَا نَارْ *ba nar* true.

بَا نَارْ كَانْ *ba nar kan* to verify.

بَا نَارْ كَانْ لَاهْ. *ba nar kan lah.*

دِ بَا نَارْ كَانْ نْيَا. *di ba nar kan nya.*

بَا تُلْ *ba tul* straight.

بَا تُلْ كَانْ *ba tul kan* to rectify.

بَا تُلْ كَانْ لَاهْ. *ba tul kan lah.*

دِ بَا تُلْ كَانْ نْيَا. *di ba tul kan nya.*

بَا سَارْ *ba sar* great.

بَا سَارْ كَانْ *ba sar kan* to magnify.

بَا سَارْ كَانْ لَاهْ. *ba sar kan lah.*

دِ بَا سَارْ كَانْ نْيَا. *di ba sar kan nya.*

سَرْت sar ta with, سَرْتَان sar ta nya with him.

مَار mā ri hither, مَارِيْه ma rī lah hither emph :

سَتَعْ sa ta ngah half, سَتَعْنِ sa ta ngah nya half of it.

بَلْ ba bal ignorant, بَلْلَه ba bal lah ignorant emp :

اَرِه o leh by or through, اَرِيْه o leh nya by him.

سَاكِت sā kit sick, سَاكِتْلَه sā kit lah sick emphatically.

يَامَنْ nyā man in health, يَامَنْلَه nyā man lah in health emphatically.

A complete view of the numerous derivatives of a Malay verb, could not be given separately under either of the above rules, because some derivatives of the same verb belong to one rule, and some to the other. It has therefore been thought proper to add the following paradigms, which, though they do not comprehend every possible form, that a verb in this language can be made to assume, will, it is believed, be found sufficiently copious to answer every useful purpose.

The application of the prefixes in the following paradigms will, it is hoped, fully illustrate the remarks already made on the *tashdid* and *hamzah*. The figures on the left, show to which of the two rules the opposite word belongs. When no figure accompanys the word, it comes under neither of the rules, but retains its primitive termination.

Paradigm of Verbs terminating in *mad* or *fat-lah*.

كأت *kā ta* to speak or say.

1 كأتاله *ka tā lah*.

بركات *bar kā ta*.

1 بركاتاله *bar ka tā lah*.

مغات *mang ā ta*.

1 مغاتاله *mang a tā lah*.

تركات *tar kā ta*.

1 تركتاله *tar ka tā lah*.

دكات *dī kā ta*.

1 دكتاله *di ka tā lah.*

1 كتاك *ka tā kan.*

2 ككتاكله *ka tā kan lah.*

1 بركتاك *bar ka tā kan.*

2 بركتاكله *bar ka tā kan lah.*

1 مڠتاك *mang a tā kan.*

2 مڠتاكله *mang a tā kan lah.*

1 كتاء *ka tā i.*

1 كتاءيله *ka ta ī lah.*

1 مڠتاء *mang a tā i.*

1 مڠتاءيله *mang a ta ī lah.*

1 بركتاء *bar ka tā i.*

1 بركتاءيله *bar ka ta ī lah.*

1 دكتاك *di ka tā kan.*

2 دكتاكله *di ka tā kan lah.*

2 دكتاكن *di ka tā kan nya.*

1 دکتاکنپالہ *di ka ta kan nyā lah.*

2 دکتاکنپالہک *di ka tā kan nyā lah kah.*

1 ترکتاکن *tar ka tā kan.*

2 ترکتاکنلہ *tar ka tā kan lah.*

1 دکتا *di ka tā i.*

1 دکتایلہ *di ka ta ī lah.*

1 دکتاین *di ka ta ī nya.*

1 دکتایپالہ *di ka ta i nyā lah.*

2 دکتایپالہک *di ka ta i nyā lah kah.*

1 ترکتار *tar ka tā i.*

1 ترکتایلہ *tar ka ta ī lah.*

1 فرکتاکن *par ka tā kan.*

2 فرکتاکنلہ *par ka tā kan lah.*

1 برفرکتاکن *bar par ka tā kan.*

2 برفرکتاکنلہ *bar par ka tā kan lah.*

1 بقرکتاکن *bap par ka tā kan.*

2 بڤرڤتاكنله *bap par ka tā kan lah.*

1 ڤرڤتاڤ *par ka tā i.*

1 ڤرڤتاڤ-يله *par ka ta ī lah.*

1 بڤرڤرڤتاڤ *bar par ka tā i.*

1 بڤرڤرڤتاڤ-يله *bar par ka ta ī lah.*

1 بڤرڤرڤتاڤ *bap par ka tā i.*

1 بڤرڤرڤتاڤ-يله *bap par ka tu ī lah.*

1 دڤرڤتاڤ *di par ka tā kan.*

2 دڤرڤتاكنله *di par ka tā kan lah.*

2 دڤرڤتاكنن *di par ka tā kan nya.*

1 دڤرڤتاكنپاله *di par ka tā kan nyā lah.*

2 دڤرڤتاكنپالڤكه *di par ka tā kan nyā lah kah.*

1 تڤرڤرڤتاڤ *tar par ka tā kan.*

2 تڤرڤرڤتاكنله *tar par ka tā kan lah.*

1 تڤرڤرڤتاڤ *tap par ka tā kan.*

2 تڤرڤرڤتاكنله *tap par ka tā kan lah.*

1 دفرکتاء *di par ka tā i.*

1 دفرکتاءِیله *di par ka ta ī lah.*

1 دفرکتاءِیین *di par ka ta ī nya.*

1 دفرکتاءِیپاله *di par ka ta i nyā.*

2 دفرکتاءِیپالهکه *di par ka ta i nyi.*

1 ترقرکتاء *tur par ka tū i.*

1 ترقرکتاءِیله *tar par ka ta ī lah.*

1 تقرکتاء *tap par ka tā i.*

1 تقرکتاءِیله *tap par ka ta ī lah.*

فغئات *pang ā ta.*

1 فغئاتاله *pang a tā lah.*

برفغئات *bar pang ā ta.*

1 برفغئاتاله *bar pang a tā lah.*

1 فرکتاءن *par ka tā an.*

2 فرکتاءنله *par ka tā an lah.*

1 برفرکتاءن *bar par ka tā an.*

2 بر فرکتانله *bar par ka tā an lah.*

1 بقرکتان *bap par ka tā an.*

2 بقرکتانله *bap par ka tā an lah.*

2 فرکتانک *par ka tā an ku.*

1 فرکتانکواه *par ka tā an kū lah.*

2 فرکتانم *par ka tā an mu.*

1 فرکتانموله *par ka tā an mū lah.*

2 فرکتانن *par ka tā an nya.*

1 فرکتاننپانه *par ka tā an nyā lah.*

2 فرکتاننپالهک *par ka tā an nyā lah kah.*

1 بر فکتان *bar pang a tā kan.*

1 بقرکتان *bap pang a tā kan.*

2 فرکتانکن *par ka tā an kan.*

2 بر فرکتانکن *bar par ka tā an kan.*

2 بقرکتانکن *bap par ka tā an kan.*

Paradigm of Verbs terminating in و *mad* or *dla*mmah.

لَاكُ *lā ku* to act or effect.

1 لَكُولَه *la kū lah.*

بَرَلَاكُ *bar lā ku.*

1 بَرَلَكُولَه *bar la kū lah.*

مَلَاكُ *mal lā ku.*

1 مَلَكُولَه *mal la kū lah.*

تَرَلَاكُ *tar lā ku.*

1 تَرَلَكُولَه *tar la kū lah.*

دَلَاكُ *di lā ku.*

1 دَلَكُولَه *di la kū lah.*

1 لَكُوكُ *la kū kan.*

2 لَكُوكُولَه *la kū kan lah.*

1 بَرَلَكُوكُ *bar la kū kan.*

2 بَرَلَكُوكُولَه *bar la kū kan lah.*

1 مَلَكُوكُ *mal la kū kan.*

2 مال لا كونه *mal la kū kan lah.*

1 لا كوني *la kū i.*

1 لا كوني لا *la kū i lah.*

1 بار لا كوني *bar la kū i.*

1 بار لا كوني لا *bar la kū i lah.*

1 دي لا كوني *di la kū kan.*

2 دي لا كونه *di la kū kan lah.*

2 دي لا كوني *di la kū kan nya.*

1 دي لا كوني لا *di la kū kan nyā lah.*

2 دي لا كوني لا كاه *di la kū kan nyā lah kah.*

1 تار لا كوني *tar la kū kan.*

2 تار لا كونه *tar la kū kan lah.*

1 دي لا كوني *di la kū i.*

1 دي لا كوني لا *di la kū i lah.*

1 دي لا كوني *di la kū i nya.*

1 دي لا كوني لا *di la kū i nyā lah.*

2 دَلْ كُوْ يَنْهَ لَهْ كَهْ *di la ku i nyā lah kah.*

1 تَرْ كُوْ *tar la kū i.*

1 تَرْ كُوْ يَلَهْ *tar la ku ī lah.*

1 پَرْ كُوْ كَنْ *par la kū kan.*

2 پَرْ كُوْ كَنْ لَهْ *par la kū kan lah.*

1 بَرْ پَرْ كُوْ كَنْ *bar par la kū kan.*

1 بَرْ پَرْ كُوْ كَنْ لَهْ *bar par la kū kan lah.*

1 بَپَرْ كُوْ كَنْ *bap par la kū kan.*

2 بَپَرْ كُوْ كَنْ لَهْ *bap par la kū kan lah.*

1 پَرْ كُوْ *par la kū i.*

1 پَرْ كُوْ يَلَهْ *par la ku ī lah.*

1 بَرْ پَرْ كُوْ *bar par la kū i.*

1 بَرْ پَرْ كُوْ يَلَهْ *bar par la ku ī lah.*

1 بَپَرْ كُوْ *bap par la kū i.*

1 بَپَرْ كُوْ يَلَهْ *bap par la ku ī lah.*

1 دِ پَرْ كُوْ كَنْ *di par la kū kan.*

2 دفرلکړکنله *di par la kū kan lah.*

2 دفرلکوکنن *di par la kū kan nya.*

1 دفرلکوکنپاله *di par la kū kan nyā lah.*

2 دفرلکوکنپالهک *di par la kū kan nyā lah kah.*

1 ترفرلکړکن *tar par la kū kan.*

2 ترفرلکوکنله *tar par la kū kan lah.*

1 تفرلکړکن *tap par la kū kan.*

2 تفرلکوکنله *tap par la kū kan lah.*

1 دفرلکړ *di par la kū i.*

1 دفرلکړیه *di par la kū ī lah.*

1 دفرلکړین *di par la kū ī nya.*

1 دفرلکړپاله *di par la kū ī nyā lah.*

2 دفرلکړپالهک *di par la kū ī nyā lah koh.*

1 ترفرلکړ *tar par la kū i.*

1 ترفرلکړیه *tar par la kū ī lah.*

1 تفرلکړ *tap par la kū i.*

- 1 تَقْرَارْ لَكُ إِلَهَ *tap rar la ku ī lah.*
 فَلَاكُ *pal lā ku.*
- 1 فَلَكُوَاهُ *pal la kū lah.*
 بَرَفَلَاكُ *bar pal lā ku.*
- 1 بَرَفَلَكُوَاهُ *bar pal la kū lah.*
- 1 كَلَكُونُ *ka la kū an.*
- 2 كَلَكُونَاهُ *ka la kū an lah.*
- 1 بَرَكَلَكُونُ *bar ka la kū an.*
- 2 بَرَكَلَكُونَاهُ *bar ka la kū an lah.*
- 2 كَلَكُونَكُ *ka la kū an ku.*
- 1 كَلَكُونَكُ لَهْ *ka la kū an kū lah.*
- 2 كَلَكُونُمُ *ka la kū an mu.*
- 1 كَلَكُونُمُ لَهْ *ka la kū an mū lah.*
- 2 كَلَكُونِيَا *ka la kū an nya.*
- 1 كَلَكُونِيَا لَهْ *ka la kū an nyā lah.*
- 2 كَلَكُونِيَا لَهْ كَاهْ *ka la kū an nyā lah kah.*

- 1 بر پال کوکن *bar pal la kū kan.*
 1 بپال کوکن *bap pal la kū kan.*
 2 کلا کوکن *ka la kū an kan.*
 2 پرا کلا کوکن *par ka la kū an kan.*
 2 بپرا کلا کوکن *bap par ka la kū an kan.*

Paradigm of Verbs terminating in ي *mad* or *kasrah*.

پوج *pū ji* to praise.

1 پوجیلاه *pu jī lah.*

بر پوج *bar pū ji.*

1 بر پوجیلاه *bar pu jī lah.*

موموج *mam mū ji.*

1 موموجیلاه *mam mu jī lah.*

دی پوج *di pū ji.*

1 دی پوجیلاه *di pu jī lah.*

- 1 *tar pū ji.*
 1 *tar pu jī lah.*
 1 *pu jī kan.*
 2 *pu jī kan lah.*
 1 *bar pu jī kan.*
 2 *bar pu jī kan lah.*
 1 *mam mu jī kan.*
 2 *mam mu jī kan lah.*
 1 *pu jī i.*
 1 *pu jī i lah.*
 1 *mam mu jī i.*
 1 *mam mu jī i lah.*
 1 *bar pu jī i.*
 1 *bar pu jī i lah.*
 1 *dī pu jī kan.*
 2 *dī pu jī kan lah.*

2 دُفُجِيكَنْ *di pu jī kan nya.*

1 دُفُجِيكَنْپَالَه *di pu jī kan nyā lah.*

2 دُفُجِيكَنْپَالَهكَه *di pu jī kan nyā lah kah.*

1 تَرْفُجِيكَنْ *tar pu jī kan.*

2 تَرْفُجِيكَنْهَلَه *tar pu jī kan lah.*

1 دُفُجِي *di pu jī i.*

1 دُفُجِيَهَلَه *di pu jī i lah.*

1 دُفُجِيَهَلَه *di pu jī i nya.*

1 دُفُجِيَهَلَه *di pu jī i nyā lah.*

2 دُفُجِيَهَلَهكَه *di pu jī i nyā lah kah.*

1 تَرْفُجِيَهَلَه *tar pu jī i.*

1 تَرْفُجِيَهَلَه *tar pu jī i lah.*

1 پَرْفُجِيكَنْ *par pu jī kan.*

2 پَرْفُجِيكَنْهَلَه *par pu jī kan lah.*

1 بَرْفُجِيكَنْ *bar par pu jī kan.*

2 بر فر قجی کنه *lar par pu jī kan lah.*

1 بقر قجی کن *bap par pu jī kan.*

2 بقر قجی کنه *bap par pu jī kan lah.*

1 فر قجی *par pu jī* i.*

1 فر قجی یله *par pu jī i lah.*

1 بر فر قجی *bar par pu jī i.*

1 بر فر قجی یله *bar par pu jī i lah.*

1 بقر قجی *bap par pu jī i.*

1 بقر قجی یله *bap par pu jī i lah.*

1 دفر قجی کن *di par pu jī kan.*

2 دفر قجی کنه *di par pu jī kan lah.*

2 دفر قجی کنن *di pu jī kan nya.*

1 دفر قجی کنپاله *di par pu jī kan nyā lah.*

2 دفر قجی کنپاله که *di par pu jī kan nyā lah kah.*

1 تر فر قجی کن *tar par pu jī kan.*

* The Reader is requested to attach the *long* sound to the *Roman*, and the *short* one to the *Italic i*, throughout the remainder of this Paradigm.

2 تَرُّرُفُجِيكَنَ lah. *tar par pu ji kan lah.*

1 تَقُّرُفُجِيكَنَ lah. *tap par pu ji kan.*

2 تَقُّرُفُجِيكَنَ lah. *tap par pu ji kan lah.*

1 دَرُّرُفُجِي i. *di par pu ji i.*

1 دَرُّرُفُجِي i lah. *di par pu ji i lah.*

1 دَرُّرُفُجِي n. *di par pu ji i nya.*

1 دَرُّرُفُجِي n lah. *di par pu ji i nyā lah.*

2 دَرُّرُفُجِي n lah. *di par pu ji i nyā lah.*

1 تَرُّرُفُجِي i. *tar par pu ji i.*

1 تَرُّرُفُجِي i lah. *tar par pu ji i lah.*

1 تَقُّرُفُجِي i. *tap par pu ji i.*

1 تَقُّرُفُجِي i lah. *tap par pu ji i lah.*

فَمُجِي pam mū ji.

1 فَمُجِي lah. *pam mu ji lah.*

بَرُّفُجِي bar pam mū ji.

- 1 ^ببرقمه جیاله *bar pam mu ji lah.*
- 1 ^ککفجیئن *ka pu ji an.*
- 2 ^ککفجیئنله *ka pu ji an lah.*
- 1 ^ببرقمه جیئن *bar ka pu ji an.*
- 2 ^ببرقمه جیئنله *bar ka pu ji an lah.*
- 2 ^ککفجیئنک *ka pu ji an ku.*
- 1 ^ککفجیئنکرله *ka pu ji an kū lah.*
- 2 ^ککفجیئنم *ka pu ji an mu.*
- 1 ^ککفجیئنمکرله *ka pu ji an mū lah.*
- 2 ^ککفجیئنن *ka pu ji an nya.*
- 1 ^ککفجیئننیاله *ka pu ji an nyā lah.*
- 2 ^ککفجیئننیالهک *ka pu ji an nyā lah kah.*
- 1 ^ببرقمه جیکن *pam mu ji kan.*
- 2 ^ببرقمه جیکنله *pam mu ji kan lah.*
- 1 ^ببرقمه جیکن *bar pam mu ji kan.*
- 1 ^ببرقمه جیکن *bap pam mu ji kan.*

2 برکٲچہٲنکن *bar ka pu ji an kan.*

Paradigm of Verbs terminating in *jazam*.

This paradigm will also show how the prefixes are applied to words commencing with *mad*.

آجر *ā jar* to learn.

2 آجرلہ *ā jar lah.*

برآجر *bar ā jar.*

2 برآجرلہ *bar ā jar lah.*

بالآجر *bal ā jar.*

2 بالآجرلہ *bal ā jar lah.*

مغاآجر *mang ā jar.*

2 مغاآجرلہ *mang ā jar lah.*

ترآجر *tar ā jar.*

2 ترآجرلہ *tar ā jar lah.*

فرآجر *par ā jar.*

2 فرءاجرله *far ā jar lah.*

قلءاجر *pal ā jar.*

2 قلءاجرله *pal ā jar lah.*

دءاجر *di ā jar.*

2 دءاجرله *di ā jar lah.*

2 آجركن *ā jar kan.*

2 آجركنله *ā jar kan lah.*

2 برءاجركن *bur ā jar kan.*

2 برءاجركنله *bar ā jar kan lah.*

2 مءءاجركن *mang ā jar kan.*

2 مءءاجركنله *mang ā jar kan lah.*

1 آجار *a jā ri.*

1 آجريله *a ja rī lah.*

1 برءجار *bar a jā ri.*

1 برءجريله *bar a ja rī lah.*

1 مءءجار *mang a jā ri.*

- 1 ^{مَنْجَ اِجْرِيْلَه} *mang a ja ri lah.*
- 2 ^{دِ اِجْرِيْ} *di ā jar kan.*
- 2 ^{دِ اِجْرِيْ كْنَلَه} *di ā jar kan lah.*
- 2 ^{دِ اِجْرِيْ كْنِيْ} *di ā jar kan nya.*
- 1 ^{دِ اِجْرِيْ كْنِيْ اَلَه} *di ā jar kan nyā lah.*
- 2 ^{دِ اِجْرِيْ كْنِيْ اَلَهْ كَهْ} *di ā jar kan nyā lah kah.*
- 2 ^{تَرْ اِجْرِيْ} *tar ā jar kan.*
- 2 ^{تَرْ اِجْرِيْ كْنَلَه} *tar ā jar kan lah.*
- 1 ^{دِ اِجْرِيْ} *di a jā ri.*
- 1 ^{دِ اِجْرِيْلَه} *di a ja ri lah.*
- 1 ^{دِ اِجْرِيْ نِيْ} *di a ja ri nya.*
- 1 ^{دِ اِجْرِيْ نِيْ اَلَه} *di a ja ri nyā lah.*
- 2 ^{دِ اِجْرِيْ نِيْ اَلَهْ كَهْ} *di a ja ri nyā lah kah.*
- 1 ^{تَرْ اِجْرِيْ} *tar a jā ri.*
- 1 ^{تَرْ اِجْرِيْلَه} *tar a ja ri lah.*

- 2 *پَر اَجَرَکَن* *par ā jar kan.*
- 2 *پَر اَجَرَکَن لَه* *par ā jar kan lah.*
- 2 *بَر پَر اَجَرَکَن* *bar par ā jar kan.*
- 2 *بَر پَر اَجَرَکَن لَه* *bar par ā jar kan lah.*
- 2 *بَپَر اَجَرَکَن* *bap par ā jar kan.*
- 2 *بَپَر اَجَرَکَن لَه* *bap par ā jar kan lah.*
- 1 *پَر اَجَارِ* *par a jā ri.*
- 1 *پَر اَجَارِ لَه* *par a ja ri lah.*
- 1 *بَر پَر اَجَارِ* *bar par a jā ri.*
- 1 *بَر پَر اَجَارِ لَه* *bar par a ja ri lah.*
- 1 *بَپَر اَجَارِ* *bap par a jā ri.*
- 1 *بَپَر اَجَارِ لَه* *bap par a ja ri lah.*
- 2 *دِ پَر اَجَرَکَن* *di par ā jar kan.*
- 2 *دِ پَر اَجَرَکَن لَه* *di par ā jar kan lah.*
- 2 *دِ پَر اَجَرَکَن نِیَا* *di par ā jar kan nya.*
- 1 *دِ پَر اَجَرَکَن نِیَا لَه* *di par ā jar kan nyā lah.*

2 دفرء اجر كن بالهكه *di par ā jar kan nyā lah kah.*

1 تر فرء اجر كن *tar par ā jar kan.*

2 تر فرء اجر كنله *tar par ā jar kan lah.*

2 تفرء اجر كن *tap par ā jar kan.*

2 تفرء اجر كنله *tap par ā jar kan lah.*

2 تر قلء اجر كن *tār pal ā jar kan.*

2 تر قلء اجر كنله *tar pal ā jar kan lah.*

2 تقلء اجر كن *tap pal ā jar kan.*

2 تقلء اجر كنله *tap pal ā jar kan lah.*

1 دفرء جار *di par a jā ri.*

1 دفرء جريله *di par a ja rī lah.*

1 دفرء جرين *di par a ja rī nya.*

1 دفرء جرياله *di par a ja ri nyā lah.*

2 دفرء جريالهكه *di par a ja ri nyā lah kah.*

1 دقلء جار *di pal a jā ri.*

1 دِقْلَ جَرِيْلَه di pal a ja ri lah.

1 دِقْلَ جَرِيْن di pal a ja ri nya.

1 دِقْلَ جَرِيَالَه di pa la ja ri nyā lah.

2 دِقْلَ جَرِيَالَهْكَ di pal a ja ri nyā lah kah.

1 تَرْقَرَجَارِ tar par a jā ri.

1 تَرْقَرَجَرِيْلَه tar par a ja ri lah.

1 تَقْرَجَارِ top par a jā ri.

1 تَقْرَجَرِيْلَه tap par a ja ri lah.

1 تَرْقْلَ جَارِ tar pal a jā ri.

1 تَرْقْلَ جَرِيْلَه tar pal a ja ri lah.

1 تَقْلَ جَارِ tap pal a jā ri.

1 تَقْلَ جَرِيْلَه tap pal a ja ri lah.

پَرَا جَرِ par ā jar.

بَرَقْرَا جَرِ bar par ā jar.

بَقْرَا جَرِ bap par ā jar.

پَنْغَا جَرِ pang ā jar.

پڦڦاڠرله pang ā jar lah.

برڦڦاڠر bar pang ā jar.

برڦڦاڠرله bar pang ā jar lah.

بڦڦاڠر bap pang ā jar.

کڦڦاڠر ka a jā ran.

برکڦڦاڠر bar ka a jā ran.

کڦڦاڠرک ka a jā ran kū.

کڦڦاڠرکله ka a jā ran kū lah.

کڦڦاڠرم ka a jā ran mu.

کڦڦاڠرمله ka a jā ran mū lah.

کڦڦاڠرنيا ka a jā ran nya.

کڦڦاڠرنياه ka a jā ran nyā lah.

کڦڦاڠرنياهک ka a jā ran nyā lah kah.

پڦڦاڠر pang a jā ran.

پڦڦاڠرله pang a jā ran lah.

برڦڦاڠر bar pang a jā ran.

بَقَّ جَارَن *bap pang a jā ran.*

قَعَّ جَارَنَك *pang a jā ran ku.*

1 قَعَّ جَارَنَكُوْلَه *pang a jā ran kū lah.*

2 قَعَّ جَارَنَكُوْلَهَكَه *pang a jā ran kū lah kah.*

2 قَعَّ جَارَنَم *pang a jā ran mu.*

1 قَعَّ جَارَنَمُوْلَه *pang a jā ran mū lah.*

2 قَعَّ جَارَنَمُوْلَهَكَه *pang a jā ran mū lah kah.*

2 قَعَّ جَارَنِن *pang a jā ran nya.*

1 قَعَّ جَارَنِيَالَه *pang a jā ran nyī lah.*

2 قَعَّ جَارَنِيَالَهَكَه *pang a jā ran nyī lah kah.*

1 فَرَّ جَارَن *par a jā ran.*

2 فَرَّ جَارَنَلَه *par a jā ran lah.*

1 بَرَّ فَرَّ جَارَن *bar par a jā ran.*

1 بَقَّ فَرَّ جَارَن *bap par a jā ran.*

2 فَرَّ جَارَنَك *par a jā ran ku.*

2 فَرَّ جَارَنَم *par a jā ran mu.*

1 فرءجارنموكه *par a jā ran mū ka.*

2 فرءجارنن *par a jā ran nya.*

1 فرءجارنپاله *par a jā ran nyā lah.*

1 فرءجارنپاكه *par a jā ran nyā kah.*

2 فرءجارنپالهكه *par a jā ran nyā lah kah.*

1 فاءجارن *pal a jā ran.*

2 فاءجارنله *pal a jā ran lah.*

1 برفاءجارن *bar pal a jā ran.*

2 برفاءجارنكه *bar pal a jā ran kah.*

2 فاءجارنك *pal a jā ran ku.*

1 فاءجارنكوكه *pal a jā ran kū kah.*

2 فاءجارنم *pal a jā ran mu.*

1 فاءجارنموكه *pal a jā ran mū kah.*

2 فاءجارنن *pal a jā ran nya.*

1 فاءجارنپاكه *pal a jā ran nyā kah.*

2 فاءجارنپالهكه *pal a jā ran nyā lah kah.*

1 مَنْغُ رُونْغِيْلَه *mang u ru ngī lah.*

پَنْغُ رُونْغ *pang ū rung.*

Example of Verbs beginning with کي.

کِيْرَ *kī ra* to think.

مَنْغُ اِيْرَ *mang ī ra*

1 مَنْغُ اِيْرَ لَه *mang ī rā lah.*

1 مَنْغُ اِيْرَ كَن *mang ī rā kan.*

2 مَنْغُ اِيْرَ كَن لَه *mang ī rā kan lah.*

1 مَنْغُ اِيْرَ اِي *mang ī rā i.*

1 مَنْغُ اِيْرَ اِيْلَه *mang ī ra ī lah.*

پَنْغُ اِيْرَ *pang ī ra.*

1 پَنْغُ اِيْرَ لَه *pang ī rā lah.*

Example of Verbs commencing with **أَوْ**.*

أَوْ *ū chap* to say.

بَرَّ *bar ū chap.*

مَغْرُ *mang ū chap.*

تَرَّ *tar ū chap.*

دَرَّ *di ū chap.*

2 **مَغْرُ** *mang ū chap kan.*

1 **أُجَابَ** *u chā pi.*

1 **أُجَابِلَه** *u cha pī lah.*

1 **مَغْرُ** *mang u chā pi.*

1 **مَغْرُ** *mang a cha pī lah.*

2 **تَرَّ** *tar ū chop kan.*

2 **دَرَّ** *di ū chap kan.*

* The paradigm **أَجَرَ** will serve as an example of verbs commencing with two alifs **أأ**, or, which is the same thing, with alif mad **أَ**.

- 2 دءوچقكنن *di ū chap kan nya.*
- 1 دءوچقكننپاله *di ū chap kan nyā lah.*
- 1 دءوچقكننپاكه *di ū chap kan nyā kah.*
- 1 ترءچاف *tar u chā ʔi.*
- 1 دءچاف *di u chā pi.*
- 1 دءچافپاله *di u cha pī lah.*
- 1 دءچافپن *di u cha pī nya.*
- 2 دءچافپاله *di u cha pi nyā lah.*
- 1 دءچافپاكه *di u cha pī nyā kah.*
- 2 فرءوچقكن *par ū chap kan.*
- 1 فرءچاف *par u chā pi.*
- 2 ترءوچقكن *tar ʔar ū chap kan.*
- 2 تءوچقكن *tap par ū chap kan.*
- 2 دءرءوچقكن *di par ū chap kan.*
- 1 دءرءچاف *di par u chā pi.*
- 1 پءءوچف *pang ū chap.*

1 پَرُ چَاڻَن *par u chā pan.*

1 کَ چَاڻَن *ka u chā pan.*

Example of Verbs commencing with اِي. ^s

اِي رِنگ *i ring* to follow.

بَرِ اِي رِنگ *bar i ring.*

مَنگِ اِي رِنگ *mang i ring.*

تَرِ اِي رِنگ *tar i ring.*

دِي اِي رِنگ *di i ring.*

2 مَنگِ اِي رِنگَن *mang i ring kan.*

1 اِي رِنگِي *i rī ngi.*

1 مَنگِ اِي رِنگِي *mang i rī ngi.*

1 مَنگِ اِي رِنگِي لَه *mang i rī ngī lah.*

2 تَرِ اِي رِنگَن *tar i ring kan.*

1 تَرِ اِي رِنگِي *tar i rī ngi.*

2 دِي اِي رِنگَن *di i ring kan.*

2 دِيرِ شَكْنَلَه *di i ring kan lah.*

2 دِيرِ شَكْنَن *di i ring kan nya.*

1 دِيرِ شَكْنِيَالَه *di i ring kan nyā lah.*

1 دِيرِ شَكْنِيَاكَه *di i ring kan nyā kah.*

1 دِيرِ شَكْنِي *di i ri ngi.*

1 دِيرِ شَكْنِيَالَه *di i ri ngi lah.*

1 دِيرِ شَكْنِيَن *di i ri ngi nya.*

1 دِيرِ شَكْنِيَالَه *di i ri ngi nyā lah.*

2 دِيرِ شَكْنِيَالَه *di i ri ngi nyā lah kah.*

2 قِيرِ شَكْنَن *par i ring kan.*

1 قِيرِ شَكْنِي *par i ri ngi.*

2 قِيرِ شَكْنَن *tar par i ring kan.*

2 قِيرِ شَكْنَن *tap par i ring kan.*

1 قِيرِ شَكْنِي *tap par i ri ngi.*

2 دِيرِ شَكْنَن *di par i ring kan.*

1 دِيرِ شَكْنِي *di par i ri ngi.*

پانگ یرنگ pang i ring.

1 پار یرنگان par i rī ngan.

1 کای یرنگان ka i rī ngan.

Example of Verbs commencing with ^ا alif fat-kah,
having no *huruf mad* in the first syllable.

اڤنگت ang kat to raise or take up.

بارنگت bar ang kat.

مانگنگت mang ang kat.

تارنگت tar ang kat.

دینگت di ang kat.

2 اڤنگکن ang kat kan.

2 مانگنگکن mang ang kat kan.

1 اڤنگات ang kâ ti.

1 مانگنگات mang ang kâ ti.

1 اڤنگتیه ang ka tī lah.

- 1 *مَعَّ شَكْتِيلَه mang ang ka tī lah.*
- 2 *تَرْ شَكْتِكَن tar ang kat kan.*
- 1 *تَرْ شَكَاتِ tar ang kâ ti.*
- 2 *دِ شَكْتِكَن di ang kat kan.*
- 2 *دِ شَكْتِكَن دِ di ang kat kan nya.*
- 1 *دِ شَكْتِكَن يَالَه di ang kat kan nyā lah.*
- 1 *دِ شَكْتِكَن يَاكَه di ang kat kan nyā kah.*
- 1 *دِ شَكَاتِ di ang kâ ti.*
- 1 *دِ شَكْتِيلَه di ang ka tī lah.*
- 1 *دِ شَكَاتِين di ang ka tī nya.*
- 1 *دِ شَكْتِكَن يَالَه di ang ka tī nyā lah.*
- 2 *دِ شَكْتِكَن يَالَهكَه di ang ka tī nyā lah kah.*
- 2 *پَرْ شَكْتِكَن par ang kat kan.*
- 1 *پَرْ شَكَاتِ par ang kâ ti.*
- 2 *تَپَرْ شَكْتِكَن tap par ang kat kan.*
- 1 *تَپَرْ شَكَاتِ tap par ang kâ ti.*

2 دفرعشكتكن di par ang kat kan.

1 دفرعشكات di par ang kā ti.

فعرشكت pang ang kat.

1 فرعشكاتن par ang kā tan.

1 كـشكاتن kā ang kā tan.

Example of Verbs commencing with 1 alif dlam.
mah, having no *huruf mad* in the first syllable.

أُمِط um pat to revile.

بَرِمْط bar um pat.

مَنْطُْم mang um pat.

تَرْمْط tar um pat.

دِمْط di um pat.

2 أُمِطَكَن um pat kan.

2 مَنْطُْمَكَن mang um pat kan.

1 أُمِطَات um pā ti.

- 1 ^{مَنْعُومَاتِ} mang um pā tī.
- 1 ^{مَنْعُومَاتِلَه} mang um pa tī lah.
- 2 ^{تَرْعُومَتَكِنْ} tar um pat kán.
- 1 ^{تَرْعُومَاتِ} tur um pā tī.
- 2 ^{دَرْعُومَتَكِنْ} di um pat kán.
- 2 ^{دَرْعُومَتَكْنِلَه} di um pat kán lah.
- 2 ^{دَرْعُومَتَكْنِي} di um pat kán nya.
- 1 ^{دَرْعُومَتَكْنِيْلَه} di um pat kán nyā lah.
- ^{دَرْعُومَتَكْنِيْلَه كَاه} di um pat kán nyā lah kah.
- 1 ^{دَرْعُومَاتِ} di um pā tī.
- 1 ^{دَرْعُومَاتِلَه} di um pa tī lah.
- 1 ^{دَرْعُومَاتِي} di um pa tī nya.
- 1 ^{دَرْعُومَاتِيْلَه} di um pa tī nyā lah.
- 2 ^{دَرْعُومَاتِيْلَه كَاه} di um pa tī nyā lah kah.
- 2 ^{پَرْعُومَتَكِنْ} par um pat kán.

1 تَرْوُمَاتِ par um pā ti.

2 تَقْرُومَتَكَن tap par um pat kan.

1 تَقْرُومَاتِ tap par um pā ti.

2 دَفْرُومَتَكَن di par um pat kan.

1 دَفْرُومَاتِ di par um pā ti.

 فَعْرُومَت pang um pat.

1 تَرْوُمَاتِن par um pā tan.

1 كَرْوُمَاتِن ka am pā tan.

Example of Verbs commencing with ^٤ alif kasrah,
having no *huruf mad* in the first syllable.

 اِنْجَق in jak to tread.

 بَرْوِنْجَق bar in jak.

 مَعْرِنْجَق mang in jak.

 تَرْوِنْجَق tar in jak.

 دِنْجَق di in jak.

- 2 انجقن *in jak kan.*
- 1 انجاك *in jā ki.*
- 2 منجقن *mang in jak kan.*
- 1 منجاك *mang in jā ki.*
- 1 منجكلاه *mang in ja kī lah.*
- 2 ترنجقن *tar in jak kan.*
- 2 دنجقن *di in jak kan.*
- 2 دنجقنلاه *di in jak kan lah.*
- 2 دنجقنن *di in jak kan nya.*
- 1 دنجقنناله *di in jak kan nyā lah.*
- 2 دنجقننالهك *di in jak kan nyā lah kah.*
- 1 دنجاك *di in jā ki.*
- 1 دنجكلاه *di in ja kī lah.*
- 1 دنجكين *di in ja kī nya.*
- 1 دنجكيناله *di in ja kī nyā lah.*

2 دى نىجاكىلاھكە *di in ja ki nyā lah kah.*

2 فرى نىجىقكن *par in jak kan.*

1 فرى نىجاك *par in jā ki.*

2 تقرى نىجىقكن *tup par in jak kan.*

1 تقرى نىجاك *tup par in jā ki.*

2 دى فرى نىجىقكن *di par in jak kan.*

1 دى فرى نىجاك *di par in jā ki.*

فڤى نىجىق *pang in jak.*

1 فرى نىجاكن *par in jā kan.*

1 كى نىجاكن *ka in jā kan.*

Example of Verbs terminating in و with a *fat-hah* over the preceding letter.

كىلوى *kī law** to glitter.

كىلوىلاھ *kī law lah.*

* The aw has the sound of ou in ground, pound, bound, &c.

مڠي لارو mang i larw.

مڠي لارو لاه mang i larw lah.

كي لارو كان ki larw kan.

مڠي لارو كان mang i larw kan.

كي لا وي ki la wi.

مڠي لا وي mang i la wi.

كي لا وي لاه ki la wi lah.

مڠي لا وي لاه mang i la wi lah.

دي كي لارو كان nya.

دي كي لارو كان nya lah.

دي كي لا وي di ki la wi.

دي كي لا وي لاه di ki la wi lah.

تار كي لا وي tar ki la wi

تار كي لا وي لاه tar ki la wi lah.

كي لا زوان ki la zwan.

پار لی لہ وان *par li lā wan.*

Example of Verbs terminating in **ي** with a *fat-hah* over the preceding letter.

پا کي *pā kay** to wear, or put on.

پا کي لہ *pā kay lah.*

مام ما کي *mam mā kay.*

مام ما کي لہ *mam mā kay lah.*

پا کي کن *pā kay kan.*

مام ما کي کن *mam mā kay kan.*

پا کا ی *pā kā yī.*

مام ما کا ی *mam mā kā yī.*

پا کا ی لہ *pā kā yī lah.*

• It is difficult to express to the eye the exact pronunciation of *ay*, as we have no corresponding sound in English. The *a* must have the sound which it has in *pan* and *man*, and the *y* that of *i* in *sin* and *in*, but they must both be pronounced in one syllable, so as to form, what Europeans term a diphthongal sound. Perhaps the sound of *y* in *fly*, *ply*, *cry*, approaches nearer to that of *ay*, than any other in the English language.

مام ما كا يي لاه *mam ma ka yī lah.*

دي پا كا ي كن *dī pā kay kan nya.*

دي پا كا ي كن پالا *dī pā kay kan nyā lah.*

دي پا كا يي *dī pa kā yī.*

دي پا كا يي لاه *dī pa ka yī lah.*

تر پا كا يي *tar pa kā yī.*

تر پا كا يي لاه *tar pa ka yī lah.*

پا كا يان *pa k̄a yan.*

CHAPTER VI.

Angka ۲ dūwa.

The *angka* is often used very injudiciously, as in the following instances: كود ۲ ن برکات ۲ کن سوک ۲ ن &c. In all these words the *huruf mad* should be in the penultimate, which is the place assigned it in pronunciation; but by this orthography, it is plac-

ed in the antepenultimate, so that the spelling and pronunciation are at perfect variance. Nor is this all, for if a person were to take this orthography as the standard of pronunciation, he would say *dōsadō*, *sanya* pronouncing two syllables long which ought to be short, and that short which ought to be long; the proper spelling and pronunciation being, ^{دوسا} *dō-sa*·*dō-sū*·*nya*.

Dissyllables in which a duplication takes place, may be considered as a species of derivatives, subject to the same rules as other derivatives.* They may be divided into two classes: first, those which have the last syllable of the primitive pure: as, ^{دوسا} *dō-sa* *sin*; and secondly, those in which the last syllable of the primitive is mixed: as, ^{پوهن} *pō-hon* a tree. Those in which the last syllable of the primitive is pure, cannot, in strict propriety, admit an *angka*, but require to be written at full length, and to be formed according to Rule I: as in the following examples.

* Analogy seems to require, that trisyllables and polysyllables, in which a duplication takes place, should also be subject to the same rules, but as I have not sufficient native authority for subjecting them to these rules, I prefer confining my remarks to dissyllables.

دَسَدَس do sa dō sa.

دَسَدَسَان do sa dō sā nya.

کُد کُد ku da kū da.

کُد کُدَان ku da kū dā nya.

کَت کَت ka ta kā ta.

بَر کَت کَت bar ka ta kū ta.

بَر کَت کَتَان bar ka ta ka tā kan.

کَت کَتَان ka ta ka tā nya.

سُ کَس کَس su ka su hā kan.

کَس کَسَان ka su ka su kā an.

لَک لَک la ki lā ki.

رُ رُ ru ra rū ra.

بُ بُ bu nyi bu nyi an.

لَم لَم la ma lā ma.

سَلَم لَم sa la ma lā mā nya.

رَجْرَج *raja rā ja*.

The simple primitive may be written, and an *angka* applied to denote a repetition: as, ٢ زوف, ٢ درس, &c. and this method, as requiring less labour than writing the duplicate word at full length, is exceedingly common, but is not strictly accurate, as it does not agree with the rule for removing the *huruf mad*, nor yet with the pronunciation, which must still accord with the spelling in the above examples.

Duplicate derivatives, formed from primitives which terminate in a mixed syllable, admit the *angka* with great propriety, except when ن or ي is affixed; the *huruf mad*, in words of this description, undergoing no change of place, as will appear from the following examples.

٢ جال *jā lan jā lan*.

٢ ن جال *jā lan jā lan nya*.

٢ برجال *bar jā lan jā lan*.

٢ فَرَهَن *pō hon pō hon.*

٢ فَرَهَن *pō hon pō hon nya.*

٢ تَمَن *ta măn ta măn.*

٢ تَمَن *ta măn ta măn nya.*

٢ دَفْعَل *di pang gil pang gil.*

٢ دَفْعَل *di pang gil pang gil nya.*

٢ بَرَبَانِي *lar bâ gay bâ gay.*

٢ اَنَق *â nak â nak.*

٢ اَنَق *â nak â nak nya.*

٢ اَرَع *ô rang ô rang.*

٢ اَرَع *ô rang ô rang nya.*

When ن or ي is affixed, derivatives of the above description are formed according to Rule I.

٢ جَالَنِي *ja lan ja lān ni.*

٢ دَفْعَل *di pang gil pang gi li.*

كـ ا ن ك ا ن ا ك ن ka ā nak a nā kan.

ا و ر ا ن گ ا و ر ا ن گ ا n o rang o rā ngan.

پ ر ب و ت ب و ا ت ن par bū wat bu wā tan.

There are a few duplicate derivatives, which though formed from primitives having the last syllable pure, will, when they take no affix, admit the use of *angka* without impropriety, because they contain no *huruf mad* : as, پ ک س پ ک س *pak-sa pak-sa*, and ه ب ه ب *ham-ba ham-ba* : but if an affix follows the duplication, these words, like all others, the primitives of which terminate in a pure syllable, require to be written at full length : as, د پ ک س پ ک س ا ن *di-pak-sa-pak-sā-kan*, and ه ب ه ب ا ن *ham-ba ham bā-nya*.

CHAPTER VII.

Accent and Quantity.

Although the subject of Accent and Quantity is not commonly included in that of Orthography, yet, in Malay, being closely connected with it, the present

little work, would prove very defective, if it should pass it over in silence.

It may be proper to premise, that the following observations are intended to apply exclusively to pure Malay words, though some of them will probably be found applicable to foreign words, especially to such as have been naturalized in the language.

Writers on grammar commonly distinguish between accent and quantity, by considering the former to denote the stress of the voice in pronouncing a syllable, and the latter to refer to the length of a syllable. This distinction exists in Malay, but is confined to mixed syllables. In pure syllables, long and accented,—short and unaccented,—may be adopted as synonymous terms. When a word consists of two or more mixed syllables, though of equal length, one is accented and the others not; yet as the accented syllable is not prolonged by the accent, there is, in syllables of this class, an evident and palpable difference between quantity and accent.

There are in Malay, as well as in other languages,

certain principles, by which the accent and quantity of syllables are regulated. Some of these it will be proper to state, and it is hoped, that they will, upon impartial examination, be found correct.

Principles.

1. There is in each word, whether it is a primitive or a derivative, at least one accented syllable.
2. There is in each primitive word, and in each derivative, without affixes, but one accented syllable.
3. In all words without affixes, whether primitives or derivatives, the accent is always either on the penultimate, or final syllable.
4. The Malay inclines to accent the penultimate.
5. The penultimate of every word without affixes, is always the accented syllable, unless it is a short pure syllable.
6. In all words without affixes, every long, pure syllable, is an accented syllable.
7. No syllable, whether pure or mixed, contains more than two letters.

8. Every short, pure syllable, is an unaccented syllable.

9. Every accented, pure syllable contains a *huruf mad*; and an unaccented, pure syllable contains no *huruf mad*.

10. Mixed syllables are either accented or unaccented, according to their position in the word.

It may be argued from the above principles, that there is no word in the language, which does not contain, either a long, pure syllable, or a mixed syllable. For as there is one accented syllable in each word, and no short, pure syllable can be accented, the accent must lie, either on a long pure syllable, or a mixed syllable. It will also follow, that there is no word in the language, which consists only of short pure syllables; and that there can be no dissyllabic word, which contains only two letters. If a short, pure syllable is never accented, and each word must contain one accented syllable, it is evident that no word can consist of short, pure syllables only. And if no word can consist of only short, pure syllables, every dissyllabic word must contain more than two letters; for every

word contains one accented syllable, which, whether a long, pure syllable or a mixed syllable, must consist of two letters; and if two letters are required to form the accented syllable, one more, at least, must be required to form the syllable which is not accented.

But it will probably be thought, that some of these statements require proof, or, at least, a little illustration. It may perhaps be contended, that such words as *أَد*, *قَد*, *مَك*, *أَف*, *دَر*, and some others, do actually contradict the 8th and 9th principles, which state, that 'every short, pure syllable is an unaccented syllable;' and, that 'every accented, pure syllable contains a *huruf mad*;' and that they also falsify the inference, 'that there is no word in the language which consists only of short, pure syllables.' It may perhaps be affirmed, that the penultimate of each of these words, presents an example of an accented, short, pure syllable, and also of an accented pure syllable which contains no *huruf mad*; and that it is so far from being true, 'that there is no word in the language, which consists only of short, pure syllables,' that these very words, with several others of a similar form.

ation, do actually consist of only short, pure syllables. Such would doubtless be the reasoning of a person but partially acquainted with Malayan orthography. He sees in each of these words but two letters, and he very naturally concludes, that they contain but two letters each ; hence he infers, that as they are dissyllabic words, they consist of only short pure syllables, and consequently, that as the penultimate is accented, a short pure syllable may be accented, and that every accented, pure syllable does not contain a *huruf mad*. But these objections are at once nullified, by simply stating, that each of these words, with every other of the same class, requires a *tashdid* over the final letter. This would double the letter, and make the penultimate a mixed syllable. They should be written thus : *ad-da*, *pad-da*, *mak-ka*, *ap-pa*, *där-ri*. Thus it appears that the penultimate is not a short, pure syllable, and therefore may, without contradicting principles the 8th and 9th, be accented ; and that these very words serve to verify, rather than falsify, the assertion, that there is no word in the language, which consists only of short pure syllables. This spelling is supported by the Batavian version of the Ma-

lay Bible, in the Roman character, in which a *tashdid* is always signified by a transverse stroke above the top of the letter ; it has also the support of analogy, and of the established pronunciation.

Objections, similar to those above stated, will also be thought to lie against the following words : namely, اَگَم, اَتَم, اُتَم, اُک, اُک. Three of them will appear to be examples of trisyllabic words consisting of only pure syllables, and the other two, dissyllabic words of the same formation. The difficulty which these words present, may be solved in two different ways. The Translator of the Bible solves it by placing a *tashdid* over the final letter, spelling them, اَگَم a-gam-ma, اَتَم sa-gal-la, اُتَم u-tam-ma, اُک suk-ka, اُک duk-ka. If the penultimate of each of these words is a mixed syllable, they contain nothing inconsistent with the above principles, but it may be doubted, whether this method of spelling will, when duly considered, appear the most proper. Though these are foreign words, being derived from the Sungskrit, yet it seems quite unnecessary to refer to that language, in order to settle their orthography. They are, اَتَم excepted,

in such frequent use, and are so familiar to every one acquainted with Malay, that they may be considered as quite naturalized, and as having a just claim to be formed according to the genius of the language to which they now belong. The native pronounciation fully recognizes this claim ; for they are very commonly, if not always, pronounced as though they had a long pure syllable in the penultimate ; and in this manner too, they are very frequently spelt, even by good writers. It is therefore proposed, in conformity to the pronounciation and orthography, adopted by the natives, to spell them as follows : viz. *اڠام* *agāma*, *ساڠالا* *sāgāla*, *اوتام* *utāma*, *سوك* *sūka*, *دوك* *dūka*. But whether we adopt this method of spelling, or adhere to that found in the Bible, neither method will be found to militate against any of the above principles.

Such objections against the principles above stated, as seemed most to be apprehended, having been, it is hoped, satisfactorily answered, it will now be proper to lay down a few general rules, on the subject of Accent and Quantity, and to illustrate them by examples.

Rule 1. If the penultimate is a pure, accented syllable it requires a *huruf mad*.

This rule is nothing more than a part of principle the 9th, applied to a particular case. If every accented, pure syllable contains a *huruf mad*, the penultimate must of course contain a *huruf mad*, when it is an accented, pure syllable.

A due attention to this rule, will do much towards enabling us to spell Malay words by the ear. Thus if we hear a native pronounce the words *ānak*, *burwāya*, *būta*, *tampūrung*, *īkan*, *palīta*,—we can easily perceive, that the penultimate is a pure syllable; we may therefore proceed, without danger of mistake, to write it with a *huruf mad*. These words when correctly written, will stand thus : وَيْكَنْ دَتْمُورَغْ دِيرَتْ دِرَايْ دَانَقْ.

فَلَيْتْ. It is quite unnecessary to multiply examples under so plain a rule, especially as all the examples which could here be adduced, might also be exhibited under the following rule. The object for which this rule is principally intended, is the correction of an error, which does not come under the cognizance of

either of the other rules, The following are a few instances of false orthography, which may be corrected by the above rule, viz.

پورناما *purnamā*, correctly پورناما *purnāma* full, applied to the moon.

کپالا *kapalā*, — کپال *kap la* the head.

پالا *palā*, — پال *pāla* a nutmeg.

ماتا *matā*, — مات *māta* the eye.

ساما *samā*, — سام *sāma* like.

کمبری *kambirī* — کمبر *kambīri* castrated.

گیلا *gilā*, — گیل *gīla* a fool.

پالیکارا *palikara*, — پالهار *palihāra* to preserve.

داتنگ *datang*, — داتنگ *dātang* to come.

The penultimate of each of the above words, is most evidently, a pure, accented syllable, and consequently requires a *huruf mad*. The final *huruf mad*, in the first seven words, is not only contrary to every principle of correct orthography, but even stands opposed to the evidence of our senses ; for every person, who

has a smattering of Malay, must be aware, that the natives, in neither of these words, ever pronounce the final syllable long. We may form a tolerably correct estimate, of a person's knowledge of orthography, by the number of *huruf mad* which he uses. If they are used very abundantly, it may be presumed, that the writer mistakes them for vowels, and thinks that he is at liberty to apply them as such, whenever he pleases. But among the numerous misapplications of the *huruf mad*, that of adding an *alif* to a final syllable, when it ought to be a short pure syllable, is perhaps the most censurable ; for though many instances may be found, in which, even moderately good native scholars, erroneously apply a final *ra'u* or *ya*, yet a final *alif*, unless the final syllable is accented, is scarcely ever to be met with, except in the writing of the lowest vulgar.

Rule II. If the penultimate, of any word without an affix, consists of two letters, it is, whether pure or mixed, the accented syllable.

This rule is founded on principle the 5th, which states, that the penultimate is always the accented

syllable, unless when it is a short pure syllable.' But as a syllable which consist of two letters, is not, whether pure or mixed, a short pure syllable, therefore the penultimate, when it consists of two letters, must be the accented syllable.

This rule applies to by far the greater number of words in the language, for those which accent the final syllable, are but few, when compared with those that accent the penultimate. The numerous words to which this rule is applicable, may be divided into two classes: namely, those which have a long pure syllable in the penultimate; and, those whose penultimate is a mixed syllable. It may be proper to produce a few examples from each class. We begin with those which have a long pure syllable in the penultimate.

آف *āpi* fire.

ساي *sāya* I.

تُون *tūwan* a master.

بوت *būwat* to do.

بیر *bīyar* to allow.

تیغ *tīyang* a post or pillar.

جاد *jādi* to become.

جال *jāla* a net.

باتغ *bātang* the stem of a plant.

بونه *būnuh* to kill.

أورغ *ōrang* a person.

دو *dūwa* two.

جو *jūwa* even, also.

بلاکغ *balākang* the back.

قراس *puwāsa* to fast.

سرات *sawātu* one.

سمر *samūwa* all.

ساوره *sulūruh* the whole, throughout.

سديي *sadiya* ready.

مليي *mulīya* glorious.

کرون *karūwan* determined, ascertained.

قره قون *pārampūwan* a woman.

مغـاـجر *mangājar* to learn.

دناـجر *dipalājar* taught.

مغـیـغت *mangīngat* to reflect.

برجالن *barjālan* to walk.

برءوله *baṛōleh* to obtain.

بربهـگـیـا *barbahagīya* blessed.

In the following examples, the penultimate is a mixed syllable.

هـمـب *hamba* I, a servant.

جانـجـی *janji* to promise.

مند *mandi* to bathe.

تند *tanda* a sign.

دست *dusta* false.

چنت *chinta* anxiety.

سَلَكْسَا *salaksa* ten thousand.

بَرْفَاكْسَا *barpaksa* to compel.

پَنْجَاڠ *panjang* long.

بِنْتَاڠ *bintang* a star.

سَامْبُوت *sambut* to receive.

پَنْدَاي *panday* clever.

كَرَنْجَاڠ *karanjang* a basket.

تَرَامْپُون *tarampun* forgiven.

مَنْغَاڠْكَات *mangangkat* to raise up.

بَرْبَاڠْكِت *barbangkit* to rise.

مَامْمِنْجَاڠ *mamminjam* to borrow.

بَرْبَاڠْطَا *barbantah* to dispute.

پَرْبَاڠْطَا *parentah* a command.

كَهَانْدَاك *kahandak* the will.

مَنْغَاڠْطُونْغ *manganglung* to hang.

كَامُونْچَاك *kamunchak* the summit.

برلمون *barlimpon* to assemble.

ترهمن *tarhampar* spread out.

هاللنتار *hallilintar* a thunderbolt.

برلندج *barlindong* to take refuge.

سككهم *saganggam* a handful.

بترنج *battarbang* to fly.

منهنگل *manninggal* to forsake.

Rule III. If the penultimate is a short pure syllable, the accent is on the final syllable.

This rule is founded on principles the 3rd and 8th, which state, that 'in all words without affixes, the accent is always either on the penultimate or final syllable; and, that 'every short, pure syllable is an unaccented syllable.' If therefore the accent is always, either on the penultimate or final syllable, and the pen-

ultimate cannot be accented, because it is a short, pure syllable, the accent must be on the final syllable.

The words to which this rule applies, are comparatively few; for as, according to principle the 4th, 'the Malay inclines to accent the penultimate,' by far the greater number of words, have the accent on that syllable. Those which accent the final syllable, may be divided into two classes: namely, those which terminate in a long, pure syllable,—and, those which end in a mixed syllable. We shall first give a few examples of those which terminate in a long pure syllable.

باري *barī** to give.

قري *parī* manner, fashion.

سري *sarī* a Hindoo title of respect.

امتري *istarī* a wife.

بسي *basī* iron.

بلي *balī* to purchase.

* The penultimate throughout the following examples uniformly takes the short fat-hah, and should be expressed in the Roman character by the short ā.

سني *sanī* fine, slender.

بكو *bakū* congealed.

جهو *jamū* satiated.

سرو *sarū* to cry aloud.

سهو *samū* deceit.

سدو *sadū* a sob, sigh.

فترا *putarā* a prince.

فتري *putarī* a princess.

نكري *nagarī* a country.

ترا *tarā* stamp, impression.

تنترا *tantarā* an army.

سكرا *sigarā* quickly.

چدرا *chidarā* dissention.

جنترا *jantarā* a wheel.

سترا *sutarā* silk.

The Malay contains but few words, that terminate in *alif*, and those few are chiefly of Sungskrit origin. It is observable, that in most of the Sungskrit words of this description, if not in all of them, the first *alif* is preceded by *ra* ;—the reason is, they terminate, in that language, in a *kārā phōla*, i. e. the letter *raw*, joined to the preceding consonant.

Examples of words, which terminate in an accented, mixed syllable.

بَلَهْ *balah** to split.

بَلَمْ *balom* not yet.

بَسَرْ *basar* great.

بَنَرْ *banar* true.

بَتَلْ *batul* straight.

تَرَعْ *tarang* light.

تَرَعْ *tarung* the egg plant.

تَاغْ *tagah* to hinder.

* The penultimate throughout the following examples uniformly takes the short *fat-hah*, and should be expressed in the Roman character by the short *ā*.

تَاجُ *taguh* strong, firm.

تَالُر *talur* an egg.

تَالَن *talán* to swallow.

سَدَع *sadang* whilst.

سَرَي *saray* lemon grass.

بَنَع *banang* thread.

فَاح *pachah* to break.

فَاح *pagang* to lay hold of.

كَحِل *kachil* little.

كَانَف *ganap* complete.

سَبَب *sabab* because, for.

سَبَت *sabut* to mention.

سَنَع *sanang* calm, quiet.

كَرَه *karah* to assemble.

كَرُهِ *karuh* muddy, turbid.

فَرَت *parut* the belly.

سَرَه *sarah* to deliver over.

پَرَه *parah* to squeeze out.

پَلَق *palok* to embrace.

پَلَه *paluh* perspiration.

کَرَس *karas* hard.

کَرِغ *karing* dry.

بَرَت *barat* heavy.

بَرَس *baras* rice.

گَنَدَرِغ *gandarang* a kind of drum.

گَمَتَر *gamatar* to tremble.

بَرگَار *bargalar* titled.

کَلَم *kalem* a hem.

گَلَف *galap* dark.

کَلَدَي *kaladay* an ass.

مَپَلَي *mampalay* a bride or bridegroom.

When the penultimate is a short pure syllable, its

vowel is always a *fat-huh*, having the first sound of that vowel: namely, that of the short u in gun, fun, &c. This remark, which is sufficiently illustrated by the above examples, is of some little importance, as it serves to correct a common error in pronunciation. Many persons say *kichil* for كَحِيل *kächil*; *pichah* for فَحْه *pächh*; and *egang* for فَغْ *pägong*. There are also several other words of the same class, in which the vowel of the penultimate is not pronounced correctly.*

Rule IV. No syllable, but an accented, pure syllable, contains a *huruf mad*, and no word, without affixes, contains more than one *huruf mad*.†

The former part of this rule is founded on principle the 7th, and the latter part of principle the 9th, which state, that 'no syllable, whether pure or mixed, contains more than two letters;' and that 'an unaccented, pure syllable contains no *huruf mad*.' If no syllable contains more than two letters, mixed syllables cannot contain a *huruf mad*, for if they did, they would contain three letters. If therefore mixed syllables contain no *huruf*

* See Note H. in the Appendix.

† See Note I. in the Appendix.

mad, and an unaccented, pure syllable contains no *huruf mad*, there can be no *huruf mad* in the word but in the accented syllable. The latter part of this rule may be proved in the following manner. It, according to principle the 2nd, 'there is in each primitive word, and in each derivative, without affixes, but one accented syllable, and if, as we have just proved, there can be no *huruf mad* but in the accented syllable, it will follow, that no word contains more than one *huruf mad*.

The object of this rule, is to reject all the superfluous *huruf mad*, and to confine every letter of this class, to its proper place, which is an accented, pure syllable. As this rule is a negative one, it will be proper to illustrate it by examples of the same description. Instead therefore of showing the reader how he *should* spell, we propose to show him how he *should not* spell. This rule, like the two preceding ones, may be applied to two classes of words: namely, those in which a superfluous *huruf mad* is found in an unaccented, pure syllable; and, those in which a letter of that description is found, in a mixed syllable. We commence with the former.

Examples of words in which a superfluous *huruf mad* is found in an unaccentd, pure syllable, contrary to the above rule.

بومي *būmī*, correctly بوم *būmī* the earth.

باوا *bāwā*, — باو *bāwu* to bring.

بوغا *būngā*, — بوغ *būnga* a flower.

کودا *kūdā*, — کود *kūda*, a horse.

اوتار *ūtāra*, — اُتار *utā* the north.

ديسا *dēsā*, — دیس *dēsa* a country.

سوسو *sūsū*, — سوس *sūsu* the breast.

کاکي *kākī*, — کاک *kāki* the foot.

هاتي *hātī*, — هات *hāti* the heart, the mind.

بچارا *bichāra*, — بچار *bichāra* discourse, opinion.

سوکا *sūkā*, — سوک *sūka* pleased.

روفا *rūpā*, — روف *rūpa* form.

گیگی *gīgī*, — گیگی *gīgi* the teeth.

لاکي *lākī*, — لک *lāki* a husband.

بینی *bīnī*, — بین *bīni* a wife.

ایبو *ībū*, — ای *ību* a mother.

لاکو *lakū*, — لاک *laku* conduct.

کامو *kāmū*, — کام *kāmu* thou, you.

کامی *kāmī*, — کام *kāmi* I, we.

کایو *kāyū*, — کای *kāyu* wood.

ایس *īsī*, — ایس *īsi* contents.

موکا *mūkā*, — موک *mūka* the face.

درا *dūrā*, — دو *dūwa* two.

توها *tūhā*, — توه *tūwah* old.

بوک *būkū*, — بوک *būku* a joint.

ننتی *nāntī*, — ننت *nānti* to wait.

انگسا *angsā*, — انگس *angsa* a goose.

پینتا *pīntā*, — پنت *pīnta* to request.

پینتو *pīntū*, — پنت *pīntu* a door.

سندو *sāndū*, — سند *sāndu* pensive.

چنتا *chintā*, — چنت *chinta* anxiety.

سرمبی *surambī*, — سرب *surambi* a varandah.

کندی *kāndī*, — کد *kāndi* a water goglet.

سومبو *sumbū*, — سوب *sumbu* a wick.

مگگا *manggā*, — مگ *mangga* the mango.

تنتو *tāntū*, — تنت *tāntu* certain.

بغسو *bongsū*, — بفس *bongsu* the youngest child.

کونچی *kunchī* — کنج *kunchi* a lock.

کالامبو *kālambū*, — کلب *kālambu* curtains.

هنتو *hantū*, — هنت *hantu* a ghost.

نامبی *nambī*, — نوب *nambi* a cutaneous disease.

ماندی *mandī*, — مند *mandi* to bathe.

بانچی *banchī*, — بنج *banchi* an adze.

جنگا *jangkā*, — جگ *jangka* a step.

لامبو *lambū*, — لب *lambu* an ox, a cow.

Examples of words in which a superfluous *huruf mad* is found in a mixed syllable, contrary to the above rule.

أَمْقُنْ *ampūn*, cor : أَمْقُنْ *ampun* to forgive.

تَاكُوتْ *tākūt*, — تَاكُتْ *takut* to fear.

كَاوَانْ *kāwan*, — كَاوَنْ *kāwon* a flock.

بَرَوَاغْ *barūwāng*, — بَرَوَّغْ *barūwang* a bear.

تِيكُوسْ *tīkūs*, — تِيكُسْ *tikus* a rat.

چَاچِيغْ *chāchīng*, — چَاچِغْ *chāching* a worm.

اَنْجِيغْ *anjīng*, — اَنْجِغْ *anjing* a dog.

كَامْبِيغْ *kambīng*, — كَامْبِغْ *kambing* a goat.

كُوچِيغْ *kūchīng*, — كُوچِغْ *kūching* a cat.

رَمْبُوتْ *rāmbūt*, — رَمْبُتْ *rāmbut* hair.

لِيچِيْنْ *lichīn*, — لِيچِنْ *lichin* smooth.

مَنْغِيْسْ *manggīs*, — مَنْغِيسْ *manggis* manggosteen.

سَايُورْ *sāyūr*, — سَايِرْ *sāyur* culinary vegetables.

چندران *chandāwān*, چندان *chandāwan* a fungus.

گورینگ *gōrīng*, — گورینگ *gōring* to fry.

موسیم *mūsīm*, — موسم *mūsīm* a season, a monsoon.

عادل *adīl*, — عادل *ādil* just.

جاروم *jarūm*, — جارم *jārum* a needle.

گنتینگ *guntīng*, — گُنتینگ *gunting* scissors.

سدیکیت *sadīkit*, — سدیکت *sadīkit* a little.

هاروم *hārūm*, — هارم *hārum* fragrant.

فاتوت *pātūt*, — فالت *pālut* proper.

پینجام *pīnjam*, — قِنجم *pinjam* to lend.

مغیکوت *mangikūt*, — مَغْغِیْکُوت *mangikut* to follow.

لینته *līntah*, — لِنْتَه *lintah* the horse leech.

مونیٹ *mānyēt*, — مونیت *mūnyet* a monkey.

گادیغ *gadīng*, — گادِغ *gading* ivory.

پاسیر *pasir*, — پَاسِر *pasir* sand.

کونیغ *kūning*, — کونِغ *kūning* yellow.

لین *līn*, ——— لین *hlin* wax.

کافر *kapūr*, ——— کافر *kapur* lime.

کولت *kūlit*, ——— کولت *kūlit* skin.

بنه *bānēh*, ——— بنه *banēh* seed.

گaram *garam*, ——— گaram *garam* salt.

روس *rabūs*, ——— رس *rabus* to boil.

داگینگ *daging*, ——— داگینگ *daging* flesh.

ایتیک *itik*, ——— ایتیک *itik* a duck.

تور *talūr*, ——— تور *talur* an egg.

کالامارین *kalamarin*, ——— کالامارین *kalamarin* yesterday.

لیهر *lēhēr*, ——— لیهر *lēher* the neck.

سارونگ *sarūng*, ——— سارونگ *sarung* a sheath.

تیدور *tidūr*, ——— تیدور *tidur* to sleep.

تومیت *tūmit*, ——— تومیت *tūmit* the heel.

It will follow as an inference from the above rule, that if there be no *huruf mad* in the accented syllable,

there will be none in the word, Thus *angsa*, *angsa* (أَنْسَا), *mandi*, *mandi* (مَنْدِي), *tanda*, *tanda* (تَنْدَا), *tantu*, *tantu* (تَنْتُو), and others, which have no *huruf mad* in the accented syllable, have none in any part of the word.

Further observations on the subject of accent and quantity, are undoubtedly desirable, no notice having been taken of that very numerous class of derivatives, which contains one, two, or more affixes ; but nothing sufficiently definite having been ascertained concerning them, it has been thought better to pass them over in silence.

CHAPTER VIII.

Observations on the use of certain letters and orthographical marks ; also directions for usefully applying the vowels.

Obs. 1. (و). As it is necessary to avoid confounding the ت and the و, the diacritical points of the و, ought not be placed above or below the letter, accord-

ing to the fancy of the writer. When the **ق** is an initial, as in **قوت** *nyāta* manifest, or a medial, as in **ميسور** *mannyusūi* to suckle, the three points should be placed below it, otherwise it will not be distinguishable from the **ث**, which when an initial or medial, assumes the precise form of the initial or medial **ن** *nya*, when written with the points above it; but when the **ق** is the final letter, as in **كوتان** *kudānya* his horse, the points may, with propriety be placed above it, for, in that situation, it can seldom or ever be confounded with the **ث**. The **ق**, like the Roman x, is a compound letter, uniting in itself the powers of the **ن** and **ي**; hence it seems probable, that the correct form of the **ق**, is not that of the **ث**, with three points below it, as we sometimes see it written, but that of the **ن** with three points above it; and in this form, when unconnected or a final, it should always appear.

Obs. 2. (ق). When a primitive which terminates in **ق** takes an affix, the **ق** is sometimes exchanged for **ك**. This exchange depends upon the affix; if it is one which requires the final letter of the primitive to have a vowel, the **ق** must be exchanged for **ك**, but if the

affix is one which allows the final letter of the primitive to retain its *jazam*, no exchange takes place. Thus in *dikahandaki* and *dikahandakinya*, from *hankak*, and *dinayikinya* and *kanayikan*, from *nayik*, the ق is exchanged for ك, because ق being the final letter of the primitive, would if it remained require a vowel; but in the derivatives *handaklah* and *dinayikkannya*, the ق remains, because it retains its *jazam* as in the primitive word. If it is necessary to assign a reason for this exchange of letters, the following seems to be the true one. The final ق is a letter of very dubious sound; in some words, it is pronounced fully and strongly, like the ك, in others, it has a short abrupt sound, and in others, it is quite silent. This dubious character of the ق, renders it unfit to receive a vowel, therefore, the ك, which has always a full and distinct sound, is, when the ق would be required to take a vowel, substituted in its place. But when the ق retains its *jazam*, it may be pronounced as in the primitive word, and therefore, does not require to be exchanged for the ك.

Obs. 3. (ڤ). Some writers are exceedingly fond of the ڤ *bundar*, using it very frequently, at the end of words, instead of the ڤ *panjang*. This practice may in some cases be attributed to ignorance, many persons not being aware, that there is any difference between these two letters, and they employ them indiscriminately; others, in all probability, use the ڤ *bundar* out of an affected imitation of the Arabs, and from a wish to intimate, that they have some knowledge of the Arabic language. There can be little doubt, that the ڤ *bundar* ought to be confined to Arabic words, but even in them it must not be used at pleasure, some words requiring a ڤ *bundar* and others a ڤ *panjang*. Perhaps the best rule, that the Malay student can observe, relative to this letter, is, never to use it in a pure Malay word, but to restrict the use of it to those Arabic words, in which the Arabs themselves use it.

The following are a few words in which the ڤ *bundar* may be used with propriety, being authorized by the Arabic orthography.

سورة

sūrat a book.

شَرِيعَةٌ *shariat* a law.

شَهَادَةٌ *shahādat* a confession of faith.

سَدَقَةٌ *sādakat* alms.

صَحْبَةٌ *sahbat* a friend.

سِفَاتٌ *sifat* an attribute.

مَلَائِكَةٌ *malūikat* an angel.

آيَةٌ *āyat* a verse.

عَادَةٌ *ādat* a custom, fashion.

عِبَادَةٌ *ibādat* divine worship.

عِبَارَةٌ *ibarat* a figure of speech.

كُوَّةٌ *kūwat* strength.

قِيَامَةٌ *kiyāmat* the resurrection.

When the *ī bundar* is followed by an affix, it is changed for *ت panjang* : as,

سُورَتُهُ *sūratnya* his book.

سُرَاتْكَان sūratkan to write.

شَارِيَاتْنِYA shari'atnya his law.

شَهَادَاتْنِYA shahādatnya his confession.

كُوَاتْنِYA kūwatnya his strength.

أَدَاتْنِYA ādatnya his custom.

In the following words the *ë bundar* is used improperly.

أَيْتْ *correctly* اِيْتْ itu that.

تَاكُتْ — تَاكْتْ tākut afraid.

لَاوُتْ — لَوُتْ lāwut the sea.

لَاْمَبُتْ — لَامْبُت lambut soft.

مَاتْ — مَاتْ mata the eye.

پَارُتْ — پَارُتْ pārut the belly.

اِيْكُتْ — اِيْكُتْ ikut to follow.

بَارْلُؤَاتْ — بَارْلُؤَاتْ barlūwat to do.

فَاتَة

فَاتَتْ *pātut* proper.

سَوَاة

سَوَاتُ *sawātu* one.

مِیَاهُتْ

مِیَاهُتْ *n anyāhut* to reply.

مُؤَات

مُؤَات *mūwat* to load.

سَرَات

سَرَات *sārta* with.

سَافَرَات

سَافَرَات *sāpārti* like, as.

Obs. 4. (٤). Whenever the *hamzah* is required, it ought to appear, for by omitting it, the spelling of many words becomes quite unintelligible. Thus if مَعْرَج and مَعْجَار, be written without the *hamzah*, as they often are, no one who does not know that they should be written مَعْرَجٌ *mangārja* and مَعْجَارٌ *mangājar*, will ever rightly divide the syllables. It would also tend much to perspicuity, were the *hamzah* always applied to the *alif barbaris* when it does not actually take a vowel, to denote that it is *alif barbaris* and not *alif mad*. When the *alif* would take a *fat-hah* or *dammah* the *hamzah* should be above the *alif*: as, أَمَارَةٌ *amārah* wrath and أَوْرَاقٌ *ōrang* a man; but when the *alif* would take a *kasrah* the *hamzah* should be placed below the *alif*:

as, *itu* that. If a *baris* is actually applied to the *alif*, as in *angkat* to raise up and *injak* to tread, the *hamzah* is unnecessary; as the application of the *baris* is a sufficient proof, that the *alif* is *alif barbaris*.

Obs. 5. (•). The *tashdid*, like the *hamzah*, ought never to be omitted, the same objection lying against the omission of the *tashdid* as against that of the *hamzah*. Who would be able to account for the four syllables in *مانسي*, and for the three in *سدي*, and *ستي*, without knowing that each of these words should take a *tashdid*: thus, *مانسي mā-nu-sī ya*, *سدي sa-dī ya*, and *ستي sa-lī ya*?*

The following directions for the application of the vowels, will, it is hoped, be found serviceable.

* Should it be objected, that the constant use of the *hamzah* and *tashdid* is quite unnecessary, as the Malays are perfectly well acquainted with the situations in which these orthographical marks ought to occur; I must beg leave to doubt this position, as it has appeared to me from actual observation, that many Malay scribes, perhaps because the *tashdid* is so seldom used, know not when to apply it, and when not, and as to the *hamzah*, they are notoriously ignorant, both of its situation and use.

Whenever a *huruf mad* is removed from a preceding syllable, on account of the word's taking an affix, let a *baris* or vowel be applied to the syllable from which the *huruf mad* has been rejected : as, كَتَان *katā-nya* from كَات, where the *alif* being removed from the first syllable of the primitive كَا *kā*, to the second of the derivative تَا *tā*, the ت takes a *fat.hah*; and كُدَانِيَالَه *kudanyālah* from كُد *kūda*, where the د being removed from the د in the first syllable of the primitive, the د takes a *dl mmah*; and again the ا being removed from the second syllable of كُدَان *kudā-nya*, to the third of كُدَانِيَالَه *kudanyālah* the ا takes a *fat.hah*.

According to the above rule, some derivatives will require one *baris*, some two, and others three, but none more than three, as appears from the following examples.

دِكْتَا *di-ka-tā-i.*

دِكْتَايِيْنِيَالَه *di-ka-tā-i-nya.*

دكتة پالاه *di ka-la-i nyā-lah.*

دتو غ *di-tu-lū-ngi.*

دتو غين *di-tu-lu-ngī nya.*

دتو غ پالاه *di-tu-lu-ngi nyā-lah.*

When a syllable which begins with *hamzah* loses its *huruf mad*, it should have a *baris* attached to it, just the same as any other syllable. Thus in *مـتـوـرـغ* *mangūrung* to confine, the *hamzah* begins the second syllable, and is followed in the same syllable by the *mad*; but in *مـتـوـرـغـي* *mangurūngi* the *mad* is removed to the following syllable, and the *hamzah* in consequence takes a *dammah*.

When a primitive word has no *huruf mad*, let a vowel or *baris* be applied to the first syllable: as, in *تـمـن* *tāman* a companion, *تـمـطـه* *tumpah* to spill, and *تـنـگـل* *tinggal* to remain; and let this vowel retain its place, whatever form the derivative may assume, as it does in the examples *اـنـگـكـت* *angkat*, *اـمـطـت* *umpat*, and *اـنـجـك* *injak*, given in the fifth chapter.

Some primitives, which contain no *huruf mad*, require the application of two vowels, in order to distinguish them from other words, which are written with the same consonants. Thus though **بنتڠ** *bintang* a star, may be distinguished from **بنتع** *bunting* pregnant, by a *kasrah* applied to the first syllable, it is not distinguishable from **بنتع** *benteng* a rampart, without a *fat hah* over the last syllable, thus : **بنتع** ; nor is **بنتع** *benteng* a rampart, distinguishable from **بنتع** *bintang* a star, without a *kasrah* under the last syllable, thus : **بنتع**.

Some primitives though they have a *huruf mad* in the first syllable, will yet require a *baris* in the second or final syllable, in order to distinguish them from other primitives which, the *baris* excepted, are spelt precisely the same. The following are words of this description.

مات *māta* the eye, **مات** *māti* dead.

لاي *lāki* a husband, **لاي** *laku* conduct.

كاي *kāya* rich, **كاي** *kāyu* wood.

اَيْكَت *īkat* to tie, اَيْكُت *īkut* to follow.

فَاسِر *pāsar* a market, فَاسِر *pāsir* sand.

كُورُغ *kūrung* to confine, كُورُغ *kurang* wanting.

جَاهَت *jāhat* wicked, جَاهِت *jāhit* to sew.

بَاو *bāwa* to bring, بَاو *bāwu* a smell.

مَاسُق *māsuk* to enter, مَاسَق *māsak* ripe.

Some words may very properly be distinguished from others, which, the vowels excepted, appear to be written the same, by a *tashdid*. Thus تَوَّان *tūwan* a master is, by the application of a *tashdid*, at once distinguished from تُون *tūnu* to burn; thus also بَوَّت *būwat* to do, is distinguished from بَوْت *būta* blind; بَوَّغ *būwang* to throw away, from بَوَّغ *būnga* a flower; and سِيَّع *sīyang* daylight, from سِيَّع *sīnga* a lion.

When a syllable terminates in و or ي, with a *fat.hah* over the preceding letter, the *fat.hah* ought always to appear: as اَنْكَر *angkar* thou, and سَمْعِي *sami*.

pay to arrive, that the و and ي may not be mistaken for , and ي mad.

Proper names should be written with all their vowels and orthographical marks. This method is attended with such great advantages and the contrary practice with so many inconveniences, that it seems almost superfluous to recommend it.

Finally as there is yet a number of cases, in which a vowel or orthographical mark, may be useful, but which cannot easily be reduced to rule, it seems proper to recommend the use of a vowel, or some distinguishing orthographical mark, whenever there is any danger of ambiguity or uncertainty.

That great advantages will accrue from the use of the vowels, as above recommended, will be clear to every one, who reflects on the very great ambiguity of Malay words, when written wholly without vowels.* To write every word with all its vowels would

* Any two letters, those which will not take a *tashdid* excepted, will, when the vowels and orthographical marks are applied to them, in every va-

be too troublesome a task, and would be attended with no adequate advantage, as the poorest reader can recognize many words without any vowels; but to reject the use of them altogether, not only prevents a person from reading with facility, but also renders any composition ambiguous. Thus were a company of Malays to be shown this short sentence:

اَدَّ كَـمْبَـيْـعَ دِدَاـلَمَ كَبَنَ, written without the application of a vowel to the word كَـمْبَـيْـعَ, and without any thing in the context to elucidate the sense, they would not be able to ascertain its meaning. Some would read it

اَدَّ كَـمْبَـيْـعَ دِدَاـلَمَ كَبَنَ *adḍa kambing didālam kābon*: there is a goat in the garden; while others would read it

اَدَّ كَـمْبَـيْـعَ دِدَاـلَمَ كَبُنَ *adḍa kām̄bang didūlam kābun*: there is a flower in the garden. Both might affirm that they

were right, nor could it be determined whether كَـمْبَـيْـعَ was intended to signify a *goat* or a *flower*, without the application of a vowel to the final syllable. Other examples of a similar kind might easily be adduced, but the above will suffice to show how indefinite any piece

variety of form, produce not less than eighty-four combinations, the greater part of which, consist of two syllables each. The want of types, is the sole cause why this remark has not been verified by an example.

of writing must necessarily be, which does not contain a single vowel.

I shall now close these remarks with an extract from a Malay manuscript, for the sake of exhibiting a specimen of orthography, formed according to the rules laid down in the preceding pages, in contrast with the erroneous spelling in common use. The page on the left, contains the incorrect orthography of the manuscript, faithfully transcribed, by comparing which with the orthography of that on the right, the reader will be able to judge of their respective merits.

History of the Moon dividing into two.

EXTRACT No. I.

مک هابلخ ایتقون برجالله فرک ککھقوڠ حتجه دشن
 کبسارن دان اگرک تیاد مهبیلغن اورغ مکین دان تیاد موڤن
 کقد منشی سته هابلخ ایت همقرله کقد کھقوڠ حتجه دان
 ننگال ایت حتجه اد لاگ برماین دهلامن سرت دلیمت اوله
 حتجه سورغ لاگ مئندری کون هندق ماسق دکھقوڠ دان
 لکون ترلال ارکاس تیاد سکال مهبیلغن اورغ مک حتجه فون
 صبره نایق کرهمن سرای برداتغ صبه کقد محمد دهکینه کاته
 حتجه یا جنجورنکو اد سورغ لاگ ترلال بسر تیاد مهبیلغن
 اورغ لکون دان یا مئندری کون ماسق کھقوڠ کیت این دشن
 کبسارن صبه ملیمت دی سته ایت مک محمد فون سیگر فون
 فرک کقد فنته رومه هندله ملیمت کلکون هابلخ ایت حتی
 مک هابلخ ایتقون سهیلله کقد فتر ایت دان ننگال ایتقون
 محمد اد بردر دنتون مک ترلیمت کقد هابلخ ایت دان
 هابلخ فون ملیمت کقد بکنده محمد دان هابلخ ایت فون سیگر

History of the Moon dividing into two.

EXTRACT No. I. CORRECTED.

مَكْ هَلْبَالِغْ اَيْتَقْنِ بَرْجَالَهْ قَرْكْ كَمَقْعْ حَاتَجَهْ دَقْنِ
 كَبْسَارَنْ دَنْ لَكُونْ تِيَادْ مَحْبِيلَغَنْ اَرْغْ سَكْلِيَنْ دَنْ تِيَادْ سَوْقَنْ
 كَقْدْ مَانِسِيْ سَتَهْ هَلْبَالِغْ اَيْتْ هَمَقْرَهْ كَقْدْ كَمَقْعْ حَاتَجَهْ دَنْ
 تَتَكَالْ اَيْتْ حَاتَجَهْ اَدْ لَاكْ بَرْمَيْنِ ۲ دَهْلَامَنْ سَرْتْ دَلِيْمَتْ
 اَوَلَهْ حَاتَجَهْ سَوْرَغْ لَكَلَاكْ مَغْنَدْرَاْ كُودْ هَنْدَقْ مَاسَقْ دَكَمَقْعَنْ
 دَنْ لَكُونْ تَرَلَالْ فَرْكَاسْ تِيَادْ سَكْلِيْ مَحْبِيلَغَنْ اَرْغْ مَكْ حَاتَجَهْ
 قَنْ سَكْرَاْ نَايِقْ كَرْمَهَنْ سَرَايْ بَرْدَاتَغْ سَهْبَهْ كَقْدْ مَحْمَدْ دَمَكِيْنَهْ
 كَاتْ حَاتَجَهْ يَاْ جَنْجَوْرَغَنْ اَدْ سَوْرَغْ لَكَلَاكْ تَرَلَالْ بَسَرْ تِيَادْ
 مَحْبِيلَغَنْ اَرْغْ لَكُونْ دَنْ اِيْ مَغْنَدْرَاْ كُودْ مَاسَقْ كَمَقْعْ كِيْتْ
 اَيْنِ دَقْنِ كَبْسَارَنْ هَمْبْ مَلِيْمَتْ دِيْ سَتَهْ اَيْتْ مَكْ مَحْمَدْ قَنْ
 سَكْرَاْ تَوْرَنْ قَرْكْ كَقْدْ قَنْتْ رَوْمَهْ هَنْدَقَهْ مَلِيْمَتْ كَلَكُونْ هَلْبَالِغْ
 اَيْتْ حَتِيْ مَكْ هَلْبَالِغْ اَيْتْ قَنْ سَهْقِيْلَهْ كَقْدْ فَاكْرْ اَيْتْ دَنْ
 تَتَكَالْ اَيْتْ قَنْ مَحْمَدْ اَنْ بَرْدِيَرْ دَقْنَتَرَنْ مَكْ تَرَلِيْمَتْ كَقْدْ

تورن دری یاقس کودن لال برلاری داتخ مسجود قد کاکي بکنده

محمد مک برسد نبی کفد هلباغ ایت هی هلباغ اف کهندقم

فداک ارکین مک اوجر هلباغ ایت یا جنجورثنکو فاتیگ دسوره

اوله راج جنومالک فرسیلاکن جنجورثنکو کفد فادخ ابوطالب مک

برسد بکنده محمد کفد هلباغ ایت هی اتوس فرگیله اشکو دهلو

کفد راج کام سکارغ جوک اک داتخ ستله ایت مک اتوس قون

برموهنده لال کهبال مک دشن سکتیک ایت جبرائیل قون داتخ

مهابو فرمان کفد محمد دمکین کتاله کتان یا محمد فرگیله

اشکو کفد راج جنومالک بارغ کهندقن اشکو تورن سقای ماسق

اگم اسلام ستاه سده جبرائیل برسد کفد محمد مک بفرمان الله

کفد جبرائیل دان مکایل فرگیله اشکو کدو مهابو شمال ملایکه تورن

کدنیا کفد ککاسکو ایت هندق ای فرک کفادخ ابوطالب تیاد

میاف مغیرثکن ککاسکو ایت کارن ایتله ک سوره اشکو مکین فرک

کدنیا دان مغیرثکن ککاسکو مک جبرائیل دان مکایل کدون قون

تورانه مهابو توجه قرله ریب ملایکه سرت قدان دان سرت

هلبالغ ایت دن هلبالغ فن مایهت کفد بکند محمد دن
 هلبالغ ایت فن مکر تورن در آتس کدان لال بر لار داتغ مسجد
 قد کاک بکند محمد مک برسید نبی کفد هلبالغ ایت هی
 هلبالغ ای کهندم خداک ارکین مک اوجر هلبالغ ایت یا
 جنجوشنک فائک دسره اوله راج جنومالک فرسلان جنجوشنک
 کفد فادغ ابوطالب مک برسید بکند محمد کفد هلبالغ ایت
 هی اتوس فرگیله اشکو دهرل کفد راج کام سارغ جوگ اک
 داتغ سله ایت مک اتوس فن برموهنله لال کمال مک دشن
 سکتیک ایت جبرائیل فن داتغ مهیار فرمان کفد محمد دکن
 کتاله کتان یا محمد فرگیله اشکو کفد راج جنومالک بارغ کهندون
 اشکو تورن سقای ماسق اکام اسلام سده سده جبرائیل برسید کفد
 محمد مک فرمان الله کفد جبرائیل دن مکابیل فرگیله اشکو
 کدو مهیار مکال ملائکه تورن کدنیا کفد کناسهک ایت هندق
 ای قرگ کفادغ ابوطالب نیاد میاف مغیرشکن کناسهک ایت
 کارن اتوا کسره اشکو مکین قرگ کدنیا دن مغیرشکن کناسهک

فکاینس دان ماسیغ ۲ دشن صفتن دان یاق ران مک جبرائیل
 فون داتغه سرت مکایل کدون فون مهربی سلام کغد محمد سرای
 دسهن اوله سلاسن جبرائیل دان مکایل مک اجر جبرائیل دان
 مکایل یا جنجورغنکو هوب داتغ این دیتنهکن الله دشن سگال
 ملائکه داتغ مغیرغکن جنجورغنکو اینله یغدیگرهکن توهن یغ مبا سر
 کغد جنجورغنکو دبری کساران دان کهلیان تونکو یا جنجورغنکو
 ائغله کفال ترنکو لهتله دگر توهن کغد جنجورغنکو *
 شهدان مک محمد فون مشغکتکغله کفال لال مهندغ کاتس
 مک ترهت اوله محمد کغد سگال ملائکت ایت دشن سگال فکاینس
 ماسیغ دشن صفتن دان ماسیغ ۲ دشن ران ایت مک اجر جبرائیل
 یا محمد بایله جنجورغنکو سبیهیغ دهلو مک محمد ایتقون
 سبیهیغله سته سده سبیهیغ مک نبی ایتقون تورنله برجالن
 دایرغکن اوله مربکیت برجالن کقادغ ابوطالب ککین کدثرنله سواره
 سگال ملائکه دشن تعمک سورقن ترال گهره گنق کصفیت بنه
 دان ورت ایتقون سغیله کغد راج جنومالک دان سگال اورغیغ

مَكَّ جِبْرَائِيلُ دَنْ مِكَائِيلُ كُدَوَاكُ فُنْ تَوْرِنَلَهْ مَهَبَارُ تَرْجَهْ فَوْلَهْ
 رِبْ مَلَايِكَهْ سَرَتْ نَدَاكُ دَنْ سَرَتْ فَكَايِنِسْ دَنْ مَاسِخْ ۲ دَعْنْ
 مَفْتَسْ دَنْ اِدْلَقْ رُفَانْ مَكَّ جِبْرَائِيلُ فُنْ دَاتْعَلَهْ سَرَتْ مِكَائِيلُ
 كُدَوَاكُ فُنْ مَهَبَرِيْ سَلَامْ كُنْدَ مُحَمَّدُ سَرَايْ دَسَاهْتِنْ اُولَهْ مَلَامِنْ
 جِبْرَائِيلُ دَنْ مِكَائِيلُ مَكَّ اَوْجَرُ جِبْرَائِيلُ دَنْ مِكَائِيلُ يَا جُنْجَرُغْنَكْ
 هَبْ دَاتْعْ اَيْنْ دَتِيْتَرْمَنْ اَللهُ دَعْنْ مَكَالْ مَلَايِكَهْ دَاتْعْ مَغْشَرُغْنْ
 جُنْجَرُغْنَكْ اَنِيلَهْ يَغْ دَغْرَهْ كُنْ تَوْرَهْ يَغْ مَهَا بَسَرْ كَقْدَ جُنْجَرُغْنَكْ
 دَهْرِيْ كَبْسَارَنْ دَنْ كَهِيَاَنْ تَوْنَكْ يَا جُنْجَرُغْنَكْ اَعْمَكَلَهْ كَقَالْ
 تَوْنَكْ لِيَهْتَلَهْ اَنْكَرَهْ تَوْرَهْ كَقْدَ جُنْجَرُغْنَكْ *
 شَهْدَانْ مَكَّ مُحَمَّدُ فُنْ مَغْشَكْتَكْنَلَهْ كَقَالَنْ لَالْ مَهْنَدُغْ كَسَاتَسْ
 مَكَّ تَرْلِيَهْتْ اُولَهْ مُحَمَّدُ كَقْدَ مَكَالْ مَلَايِكَهْ اَيْتْ دَعْنْ مَكَالْ
 فَكَايِنِسْ مَاسِخْ ۲ دَعْنْ مَفْتَسْ دَنْ مَاسِخْ ۲ دَعْنْ رُفَانْ اَيْتْ مَكَّ
 اَوْجَرُ جِبْرَائِيلُ يَا مُحَمَّدُ بَايْدَلَهْ جُنْجَرُغْنَكْ سَهَبِيْغْ دَهْرُلْ مَكَّ
 مُحَمَّدُ اَيْتْ فُنْ سَهَبِيْغَلَهْ سَتَهْ سَدَهْ سَهَبِيْغْ مَكَّ نَبِيْ اَيْتْ فُنْ
 تَوْرِنَلَهْ بَرَجَالَنْ دَغِيْرُغْنْ اُولَهْ مَرِيْكَ اَيْتْ بَرَجَالَنْ كَقَادُغْ اَبُو طَالِبْ

اد دقاع ايت دان بوم فون برگرقله مک راج جنومالک فون
 برتان کقد منترين سراي کتان هي منترکو سوره افاک اين
 سقرت اکن قياۃ مک سمبه منترين ايت ياقونکو شاه عالم ايت
 محمد يتيم داتغ دشن مکال ملايکه سرتان مغيرشکن دي دان
 مکال اورغيغ اد دقاع ايت سوراۃ مهندغ کقد جالن بسر
 ادفون نتکال ايت متهاري فون سقرت دسقرت اون درند کپاکن
 ملايکه مغيرشکن محمد مک مکتيک لاک فون ترغله سقرت
 متهاري بهار مقرت مک ترهت قد اورغ بايق نبي ايت
 داتغ دان مکال اورغ ايتقون حيرانه ترجعغ ملهت کقد نبي
 داتغ همقر فادغ مک مکال بعاۃ هاشم سقرت عباۃ دان
 ايرطالب ايتقون / فرغۃ ميناۃفتکن محمد ايت •
 متله داهت اوله راج جنومالک محمد داتغ مک دسورهن
 مهابو کوسي متله محمد سهقيه لال دودقله دياتس کوسي مک
 برسد راج کقد محمد سراي کتان هي محمد بهر سمبه مندشر
 ورت درقد مکال اورغ بسر دان کاي يغ ددالم نكري مکه اين

کلکین کدھارلہ سوار سٹال ملائیدہ دشن تھشک سورقن ترلال
 گھورہ کٹلق گھٹیت بپین دن ورت ایت فن مہفیلہ کفد راج
 جنومالک دن سٹال اورغ یغ آد دقاع ایت دن بوم فن برقرقلہ
 مک راج جنومالک فن برتاق کفد منتران سرای کتان ہی منتریک
 سوار آفاکہ این سقرت اکن قیامہ مک سہبہ منتری ایت یا تونک
 شاہ عالم اتوالہ محمد یتیم داتغ دشن سٹال ملائیدہ سرتان مغلیرشکن
 دی دن سٹال اورغ یغ آد دقاع ایت سہران مہندغ کفد جالن
 بسر آدقن تتکال ایت مہمار فن سقرت دسشت آون درقد کبیاکن
 ملائیدہ مغلیرشکن محمد مک سکتیک لاکب فن قرقلہ سقرت مہمار
 بہار تربت مک ترلیعت قد اورغ باپق نبی ایت داتغ
 دن سٹال اورغ ایت فن حیرانلہ ترجغغ ۲ ملیعت کفد نبی
 داتغ ہمقر فادغ مک سٹال بغس ہاشم سقرت عباس دن
 اوطالب ایت فن فرخیلہ مندانتکن محمد ایت *
 ستلہ سدہ دلہت اولہ راج جنومالک محمد داتغ مک
 دسیرھن مہباو کرسی ستلہ محمد لال دودقلہ دعائیس

بهو تونکو کون مڃتاکن ڊيري تونکو نبي اخر زمان دان ماکت
 مڃال نبي دان جنجرتن مڃال نبي دان افاک معجزه تونکو
 دان افاک اد تندن تونصب مڃتاکن ڊيري تونکو نبي اخر زمان
 ادقون نبي نوح بهترن دتربعن ملايڪه کادره ايتله تندن دان
 سباڳي نبي ابراهيم ايت تڪال دبرعن فمرد کدالم اقب تباد
 هاقس ايتله تنداڻ دان نبي داود تڪال اي سحبيغ مڃال قوهن
 کايو کيون سحوان سجود سرتان ايتله اکن تنداڻ سباڳي نبي سليمان
 جنجرتن اکن تنداڻ سباڳي نبي عيسي ميت برکات ۲ دهن دي
 ايتله تندن ادقون نبي يع دهلو ۲ ايت سکينن اد ماسيغ دهن
 تندن سرت معجزتن يا منجاد نبي صبرمول سکارغ تونکو مڃتاکن
 ڊيريم منجاد نبي اخر زمان اقب معجزه تون هعبه ادقون مڃال
 اورغ بسر ۲ دالم نكري مکه ابن برکات سکين کغد هعبه بهو
 محمد یتيم ايت مڃتاکن ڊيرين قشورل مڃال نبي سکين مان
 تندن تونکو تنجقنه کغد هعبه سکين ابن جکاو تيد سقرت کتاتونکو
 ايت هعبه سدیا مھري عايب ستاه دمکين مک محمد ثون

گرسی مگ برسبد راج گند محمد سرائ کتله هی محمد بهو
 هوب مندغر ورت درقد سگال اورغ بسر دن کیامی یغ ددالم
 نگرې مکه این بهو تونک کونن مغمناکن دیر تونک نبی آخرزمان
 دن مکوت سگال نبی دن جنجوشن سگال نبی دن آفاکه معجزه
 تونک دن آفاکه تندان تون هوب مغمناکن دیر تونک نبی
 آخرزمان آدفن نبی روح بهتران دتربعکن ملائیکه کدار اتوله
 تندان دن سباگی نبی ابراهیم ایت تتدال دبرعکن نهرود کدالم
 آف قیاد هاعس اتوله تندان دن نبی داود تتکال ای سهیبیغ
 سگال فوهن کیکیون سهران سجود سرتان اتوله اکن تندان سباگی
 نبی سلیمان چنچن اکن تندان سباگی نبی عیسی میت برکتکات
 دشن دی اتوله تندان آدفن نبی یغ دهادهول ایت سکلیمن
 آد ماسغ ۲ دشن تندان سرت معجزتن ای منجاد نبی سبرمول
 سکارغ تونک مغمناکن دریم منجاد نبی آخرزمان آف معجزه
 تون هوب آدفن سگال اورغ بسر ۲ دالم نگرې مکه این برکات
 سکلین کشد هوب بهو محمد یتیم ایت مغمناکن دریم فغبول

برسد کفد بکنده ایت دان قد سگال مریکیت هی توان ۲ سکلین
 تیادک تونیهبه منغر بهو سسگهن اک دلیهکن درند سکلین نیی
 دان کسدهن سکلین نیی دان فغول سهران دان منگهن انم
 اسلام دان میثاکن معجزه یغ انده دان اک دکسهی توهن یغ
 منبر ۲ ن سته ایت مک اجر راج جنومالک هی محمد اکن
 سکاره این فحنت سگال اورغ بسر ۲ یغ ددالم نری مک هندقله
 دسورهن مهتکل بولن کفد تونکو ارگین جکلو داقث بولن ایت
 دقثکل اوله تونکو سرت مغوچف شهاده اکن تونکو دشن پارغ
 سورهن سقای ددشر اوله منشی یغ بایق ایت دان سگال کلورگا
 ههبه کچیل بسر هین دین سکلین منغر سوره بولن ایت سته
 سد ای مغوچف شهاده دان تونکو سوره ماسهکن بولن ایت
 کتائن باجو تونکو یغ کیری دان کلورکن قد تائن باجو یغ کانن
 دان لال بولن ایت بله دو سبال کهشرق دان سبال کهغرب
 شهدان بردهر قول دلافت سقرت دهاو کال جوا سواتقون جشئن
 برچلا بولن ایت سقرت قره متائکو سکلین کفد تونکو جکلو داقث

سڱال نبي سڱليـن مان تـندان تونـك تـنجـقـكـنـه كـڌ هـب سڱليـن
 اـين جـڳـو تـيـاد سـفـرت كـات تونـك اـيت هـب سڱليـن مـدي مـدي
 هـاـيـب سـتـله دـمـكـين مـك مـجـهـد قـن بـر سـبـد كـڌ بـڙـنـد اـيت دـن
 قـڌ سڱال مـريـك اـيت هـي تون سڱليـن تـيـدا كـه تون هـب مـنـغر
 بـهـو سـڱـڱـن اـك دـلـيـكـن دـر قـڌ سڱليـن نبي دـن كـهـدا هـن سڱليـن
 نبي دـن قـمـهـول مـهـواك دـن مـنـڱـهـكـن اڱام اسلام دـن مـيـتاكـن
 مـعـجـزة بـع اـنـده دـن اـك دـكـسيـه تـوـهـن يـغ سـبـر ۲ ن سـتـله
 اـيت مـك اوجـر راج جـنـومـالـك هـي مـجـهـد اـكـن سـكـارـڱـه اـين
 قـمـنت سڱل اـرـغ سـر ۲ يـغ دـدـالم ذـڱـري مـكـه هـنـدـقـه دـسـرـهـن
 مـڱـڱـل بولـن كـڌ تونـك اـرـكـين جـڳـو دـاقت بولـن اـيت دـفـڱـڱـن
 اولـه تونـك سـفـرت مـڱـوچـڱ شـهـادـة اـكـن تونـك دـڱـن پـارـغ
 سـورـاك سـقـاي دـڱـر اولـه مـانسـي يـغ بـايق اـيت دـن سڱال كـوـرـڱ
 هـب كـچـل سـر هـين دـين سڱليـن مـنـغر سوار بولـن اـيت
 سـتـله سـده اـي مـڱـوچـڱ شـهـادـة دـن تونـك سـورـه مـاسـقـن
 بولـن اـيت كـتـاڱـن باج تونـك يـغ كـير دـن كـلـورـكـن قـڌ تـاڱـن

رقعت فرمنتانکو سکاين اکن توان دان سهوان رخ بر ۲ رخ
 دناغ صاوله منورت اگم تونکو دان مٹاک بهو مسنگ پاله تونکو
 اين نبي اخر زمان *

The above extract may prove amply sufficient to exhibit the different kinds of orthography, contained in the two opposite pages ; another extract however, may gratify the curiosity of those who have not seen this fabulous story, and at the same time furnish the Malay student with an additional lesson.

يَاجُ يَغْ كَمَانِ دَنْ لال بولن ایت بِلَه دَو سَبَلَه كَمَشْرِقِ دَنْ
 سَبَلَه كَمَغْرِبِ شَهْدَانِ بَرْتَهو فول دِلَاشَتِ سَقَرَتِ دَهْرِلِ كَالِ جَو
 سَوَاتِقِنْ جَانِنْ بَرچِلَه بولن ایت سَقَرَتِ قَرْمَنْتَاءَنِكِ سَكَلِيْنِنْ كَقَدَّ
 قَوْنَكِ جِكَلَو دَاقَتِ سَقَرَتِ قَرْمَنْتَاءَنِكِ سَكِيْنِنْ اَكِنْ تَوْنِ دَنْ
 سَهْوَانِ اُورَغِ بِسَرِ ۴ يَغْ دَفَادَغِ مَوولَه مَنَوَرَتِ اُكْثَامِ قَوْنَكِ دَنْ
 مَشَاكِ بِهَو سَسَكْهِيَاَه قَرْنَكِ اَيْنِ نَبِي اَخْرَزْمَانِ *

EXTRACT No. II.

سَتَلَه مَدَدَه بَكْنَدِ بَرَسَبْدِ دَمَكِيْنِ ایت مَكِ سِكْرَا بَرْدَبِرِ اَبُو جَهْلِ
 مَرْتِ دَقْعَنْ تَقْعَنْ رَاچِ جَنُوْمَالِكِ سَرْتِ دُجَنْجَنْجَنْ كَاتَسِ كَقْلَانِ
 قَالِ بَرَكَاتِ وَهْ مَكُوْتِ سَكَالِ عَرَبِ تَرَالِ سَكِيْتِ هَمْبِ مَنَغَرِ بَرَسَبْدِ
 بَكْنَدِ دَمَكِيْنِ كَقَدَّ هَاتِ قَاتَكِ دِمَانِ دَاقَتِ بولن ایت دَقْعَنْكَلِنْ
 اَوَاهِ مُحَمَّدِ ایت مَكِ سَبْدِ مُحَمَّدِ كَقَدَّ بَكْنَدِ ایت اَدُنْ هَمْبِ
 تِيَادِ كَوَاسِ مَهْغَنْكَلِ بولن ایت يَغْ كَوَاسِ هَاكِ اَللهِ جَوْنَكِ تِيَادِ
 لَایِنِ دَنْ اِي كَوَاسِ مَكْرَكِنْ قُدْرَتِنْ اَتَسِ سَكَالِ هَمْبَانِ حَتِّي هَارِ

فُن فَتَعَاهُ مَكَّ نَبِي اِيْتَقْن فَرَكِيلَه مَغْصَبِل آيِر مَهْمِيْع مَغْرِب
 مَتَلَه مُدَد هَابِس مَهْمِيْع سَرَاي مَنِت دَعَا كُنْدَ اَلَلَّه لَال بَرَسَبَد
 قَد رَاچ جَنُوْمَاك دَن اُرَرُغ بِسَر ۳ دَن اُرَرُغ كِيكَاي دَن تَتَكَال
 اِيْت فُن بَرَهْمَنَلَه سَكَال بَغْس هَاشِم نَايِق كُتَاتِس بُوَكْت قِبَالِس
 مَك نَبِي فُن مَهْمِيْع قَوْل دَو رَكْمَه مَتَلَه دَمَكِيْن مَك نَبِي
 بَرَسَبَدَالَه قَد جَنُوْمَاك دَن سَكَال اِيْس نَغْرِي حَرْب سَرَاي بَرَكَات
 لِيَهْتَه تَوْن مَكَلِيْنِيْن كِبَنَارِنِيْن تَوَهْن مَلُكُوْكَي قُدْرَتِيْن اَتِس سَكَال
 هَمْبَان مَك مَحْمَد فُن مَهْمَدُغ كَقْد بُولَن سَرَاي سُرُور دَمَكِيْن
 سَوْرَان هِي قَهْر دَاتَعَه اَتَكُو دَشْن كِرَاس تَوَهْن قَد بَارُغ كَهْمَدَق
 هَمْبَان دَشْن اَنَكْرَه تَوَهْنَك يَغ مَهَا بِسَر دَن كُوَاس مَتَلَه اِيْتَقْن
 مَك بُولَن دَاتَعَه بَرَكَيلَغ كَعَبَه تَوَجَه كَال حَتِي كَلَكِيْن مَك بُولَن
 اِيْتَقْن دَانِع بَرَبَتُولَن قَد مِيْس نَبِي دَن بُولَن اِيْتَقْن بَرَهْنِت
 سَرَاي مَغْوَچَف شَهَادَه دَشْن پَارُغ سَوْرَان مَان يَغ تِيَاد فَرچَاي
 اَكْن نَبِي اِيْت سَهْوَان تَرَكَجِت رَبَه قَغْس مَنَغْر سَوَار بُولَن
 مَغْوَچَف شَهَادَه مَتَلَه اِيْت مَك بُولَن اِيْتَقْن مَامَتَلَه كَتَاغْن

باج محمد یغ کیر لال کور درقد تاقن باج یغ کانن مک بولن
 ایت مهبلهکن درین سبله که شرق دن سبله که غرب دن بولن
 ایتقن نایقله کلاشت برتور فول دلاشت سقرت دهرل جوگ سواتقن
 تیاد چلهن مک محمد قن تورینه در اتس بوکت قبالس ایت
 هیرغن اوله راج جنومالک دن عباس دن ابوطالب دن عالی
 دن زوبر دن سگال اورغ بسر ۲ دن اورغ کیکای سکلیسن مغیرغن
 نبی تورن کفادغ ابوطالب شهدان مک برسد بگند کقد مرک
 ایت هی تون ۲ سکلیسن آفاکه بچار تون ۲ سکارغ اکن محمد
 ایت دن سکارغ هعب بایق فرچای فداه نبی آخرزمان دن
 کسداهن نبی سکلیسن دن مکت سگال نبی دن جنجوشن سگال
 نبی ستاه ابوجهل منغر کات بگند مک برکتاله ابوجهل سکارغ
 تونک فرچای اکن اورغ هعباتن ایت مک دافت بوان ایت
 دفعکای دن برسد بگند هی ابوجهل جاقنه اشکو تیاد فرچای
 دن محمد ایت بوکن بارغ ۲ لکون جکلو اشکو تیاد فرچای
 فریوتاه اشکو دسکین ایت سقرت محمد ستاه ابوجهل منغر سبد

بگند ایت مک ابو جهل فن کریده درقد قادش ایت دهن سگال
 کورگان درقد تاکتن آکن بگند سده دمکین مک راج جنومالک
 مسجد قد کاک محمد دن سگال اورغ بسر ۲ دن اورغ گیکای
 سهران داتغ معلق کاک نبی دهن حرمتن سرای ماسق اسلام
 دهن اخلاص هتین سرت دهن سکچتن سکلین مرپک ایت
 سرای داجرکنس مغوجف شهادة *

متله سده مک نبی محمد فن که بلیله گروهن سرت دیرکن
 اوله سگال کورگان دن سگال صحتن دن راج جنومالک دهن
 سگال منتري هالبالن دن سهران رعیتن ایت مغیرکن نبی
 برجالن کهبال ککشف حاتبه متله سده مک محمد فن برمبد
 کقد راج جنومالک دن سگال اورغ بسر ۲ سکین ایتن دودقه
 سده سده درق مک اوجر راج جنومالک یا جنجوغنک آن
 سوات لاک مقصود فاتک کقد جنجوغنک مک برکات محمد
 اذکه مقصود تونک کدک آرکین برکتاله بکند ادن استری
 همب برانق سورغ تیاد بررف دن تیاد برکفال دن تیاد

کاک تائمن جکلو تورنک نبی آخريان لکشميله گندان مک
 مبد محمد کقد بکند ايت تفاق هوب تباد گواس دن يغ
 گواس ايت الله ملعثکن بارغ يغ کورغ دن سکتیک لاک
 جبرائیل فن داتغ صباو فرمان کقد نبی محمد دگینه فرانس
 هي ککاسهک قرکيله ائکو کرومه راج جنومالک دن ائکو توتف انق
 ايت دغن شال کهدین ائکو سمبیرکن دو رکعه سقله سده مپيت
 نام محمد نبی آخريان هندقله ائکو ممبري انق ايت کقد بقال
 دن محمد فن مندافت حیدیه سرائی برکات کقد راج جنومالک
 بایکله کیت سکلیسن برعفت کرومه راج جنومالک دن نبی
 فن برعفت سرائی برجالن دغن سقال صعبه مغبیرکن نبی کرومه
 بکند سقله سقفي مک بکند برسداله کقد نبی محمد دودقله
 تورنک مک محمد دغن سقال صعبه فن دودقله دکرسي دن
 سکتیک ايت جر بکند فن صباو انقن کقد نبی دن نبی
 ایتفن مغبیل انق ايت سرائی دتوتفن سقله سده دتوتفن مک
 محمد ایتفن سمبیرکن انق ايت سرائی منت دعا کقد الله

شهدان سراي دبوک دغن تولغ الله کفد هه بيان ایتقن لکته
 اتق ایت دغن ایلق قارس دن برجهای مکن سقرت بولن قرنام
 امفت بلس هار مگ برسداله نبي کفد راج جنومالک هي
 راج امبالله ترن هه ب اتق ابن قلهران بایک ۲ مگ بکند قن
 سگرا سجد کباره حضرة نبي سراي برکات مستغنیاله تونک
 نبي اخر زمان مکوت سگال نبي دن جنجوشن سگال نبي دن
 کسده سداهن سگال نبي مگ برهکتله بکند درقد سجودن لال
 مپوره مهگل سورغ بندهار مغاورکن امس دن فیرق دن
 قکاین انده ۲ دن سهای لکلاک مقوله اورغ دن سهای
 فرمقون مقوله اورغ سکلیسن دفرسه بکن کفد نبي ایت دن متله
 ایت مگ دفرجهون ماکن مینم دن سگال صحبه دن گورگان
 دن اورغ بسر ۲ دن سگال اورغ کیکای سکلیسن ماکن مینم
 برمسکون متله دیکین مگ نبي قن موهنه کفد بکند لال
 کمال کروه حاتجه دیکینه *

Translation.

Now the champion proceeded, in all his pride, to the village of Hâtijah,* showing by his gestures that he cared for nobody, and that he was not disposed to treat any one with the least respect. When the champion approached the compound of Hâtijah, she was amusing herself in the court yard of her house. She saw a man on horseback, who seemed to wish to enter the enclosure; he appeared like a daring fellow, who felt not the least respect for any one. Hâtijah entered the house and addressed Muhammad, saying: "O my Patron! I have just seen a man of enormous size, who appears to care for nobody; he is mounted on a horse, and wishes to enter our enclosure in all his pride." Muhammad quickly went to the door of his house to observe the actions of this champion. By this time the champion had reached the fence of the compound, and was seen by Muhammad whilst standing at his door. When the champion saw Muhammad he instantly alighted from his horse, and running to his majesty Muhammad, prostrated himself,

* Muhammad's first wife.

at his feet. The prophet said : 'O champion ! what is your business with me ?' The champion replied : O my Patron ! I am sent by king Janūwamālik, to invite you to the plain of Abūtālib. His majesty Muhammad said : 'O messenger ! return to your king ; I will come immediately.' The messenger then took leave and returned. At that instant Jibrā-īl, (Gabriel) brought an order to Muhammad to this effect : 'O Muhammad ! go thou to King Janūwamālik, and do whatever he requires of thee, that he may become a convert to the religion of the faithful.' Jibrā-īl having delivered his message to Muhammad, God gave command to him and Mikā-īl, (Michael,) saying : 'Go both of you, and take all the angels with you down to the earth, to my beloved,* who is about to proceed to the plain of Abūtālib without any attendants ; go therefore, attend on my beloved ; for it is for this reason that I command you all to descend to the earth.' Now both Jibrā-īl and Mikā-īl descended, bringing with them seventy thousand angels, arrayed in all their robes ; each one with his proper attributes, and beautiful in his appearance. Both

* Muhammad.

Jibrā-īl and Mikā-īl came to Muhammad and saluted him, and he returned their salutation. Jibrā-īl and Mikā-īl then said : 'O our Patron ! we are come at the command of God with all the angels, in order to accompany our Patron ; this favour the Great Lord has bestowed upon our Patron, that he may have majesty and glory. O our Patron ! lift up your head, and see how great a favour the Lord has conferred upon you.

Muhammad raised his head and looked upwards, and beheld all the angels coming, arrayed in all their robes, each one with his proper attributes, and each one in his proper form. Jibrā-īl then said : 'O Muhammad ! it is proper that my Patron should pray before he goes.' Muhammed prayed ; and when the prophet had concluded his prayer, he descended and proceeded, attended by them, (Jibrā-īl and Mikā-īl,) to the plain of Abūtālib. Immediately the shouts and acclamations of the angels were heard ; the sound of which was exceedingly loud and strong. Tidings were brought to king Janūwamālik, and the people who were with him on the plain. The earth shook ; and

King Janūwamālik enquired of one of his ministers, saying : ‘ O my minister ! what noise is this ; it is as though the last day* was come ? ’ His minister replied : ‘ O my Lord, King of the world ! Muhammad the orphan is coming, attended by all the angels. ’ The eyes of all the people now turned towards the high road ; at the same time the sun was obscured, as by a cloud, owing to the multitude of angels which attended Muhammad ; and in an instant after, it shone bright again, just as though it had but newly risen. The prophet now made his appearance ; and all who beheld him approaching the plain were greatly astonished ; while the whole family of Hāshim, namely, Abās, Abūtalib, and others, went to receive him.

When King Janūwamālik saw that Muhammad was come, he ordered a chair to be brought for him, and Muhammad having reached the spot, sat down on the

* It is an article of belief among the Muhammadans, that the resurrection will be attended with an intolerable noise and confusion ; hence the Malay writers, when wishing to describe a great uproar, as the noise of a battle, for instance, frequently use the phrase *سپارتي اكن قيامت* *saparti akan kiyama*, like the resurrection.

chair. The King then addressed him saying : ‘ O
‘ Muhammad ! I have been informed by all the great
‘ and rich men of the city of Mākkah, that you have
‘ declared yourself the prophet of the last times, and
‘ the patron of all the prophets ; but what miracles and
‘ signs are you able to produce, in proof of your be-
‘ ing the prophet of the last times ? Now as to the
‘ prophet Nōh, (Noah,) angels fled away with his ark
‘ into the air, this was his sign ; the prophet Ibrāhīm,
‘ (Abraham,) was thrown into the fire by Namrūd,
‘ (Nimrod,) but was not burnt ; this was his sign ;
‘ when the prophet Dā-ūd, (David,) prayed, all the
‘ trees of the forest prostrated themselves with him ;
‘ this was his sign ; as to the prophet Solayman,
‘ (Solomon,) his ring was his sign, and with respect to
‘ the prophet Isā, (Jesus,) dead bodies conversed with
‘ him ; this was his sign. Thus all the former pro-
‘ phets had each one his peculiar sign and miracle,
‘ whereby it was known that he had become a pro-
‘ phet ; and what then is your sign ? All the great men
‘ of the city of Mākkah have told me, that Muham-
‘ mad, the orphan, has declared himself the chief of
‘ all the prophets ; where then is your sign ? Show it

' before us all ; and if it be not as you say, I am pre-
 ' pared to disgrace* you.' Muhammad then address-
 ed his Majesty, and all present, ' saying : O Gentle-
 ' men ! have you not heard, that I have certainly been
 ' raised above all the prophets, and that I am the con-
 ' summation of all the prophets, and the chief of all
 ' the prophets, and that I am commissioned to esta-
 ' blish the religion of the faithful, and to show great
 ' miracles, and that I am beloved of the true God ?'
 King Janūwamālik replied : ' O Muhammad ! it is at
 ' this time the request of all the great men in the city
 ' of Mākkah, that I should command you to call the
 ' moon to you ; and if the moon come at your call and,
 ' at the same time, pronounce to you the confession of
 ' faith, with a loud voice, so that this whole multitude,
 ' and all my relations, both great and small, and of all
 ' ranks, may hear the voice of the moon ; and if, after
 ' the moon has pronounced the confession of faith, you

* In a former part of the story, King Januwamālik says : ' If he can pro-
 duce any miracle in support of his claims, we will all believe, but if not, I
 have ready the urine of camels and elephants, which I will order to be
 sprinkled on his head ; and after that I will rob him over with charcoal.
 This was of course the disgrace intended.

‘ command it to enter the left sleeve of your garment,
‘ and come out at the right sleeve ; and if then the
‘ moon divide into two parts, one part being towards
‘ the east, and the other towards the west, and after-
‘ wards the two parts meet again in the sky, and the
‘ moon appear just as before without the least fissure ;
‘ if all these things come to pass, according to our re-
‘ quest to you, then all the great men now on the
‘ plain will receive your religion, and confess, that
‘ you are indeed the prophet of the last times.

His majesty having finished his speech, Abūjahal quickly stood up, and taking hold of the hand of King Janūwamālik, he placed it on his head, and said : ‘ O
‘ Crown of all the Arabs ! I am exceedingly delight-
‘ ed to hear your majesty speak thus ; your words go
‘ to my heart ; how can it ever be, that the moon
‘ should obey the call of Muhammad ?’ Muhammad then replied to his majesty : saying, ‘ I have no pow-
‘ er to call the moon ; that power belongs to none but
‘ God ; he only is able to display his omnipotence on
‘ behalf of his servants.’ Now in the evening Muhammad went to make his ablutions before prayer ; he then performed his evening devotions ; and having

gone through the stated forms of prayer, and offered up his private requests to God, he conversed with King Janūwamālik, and the great and rich men. While he was thus engaged, the whole family of Hāsim assembled, in order to ascend the hill Kibālis. The prophet then prayed again, performing all the gestures of two prostrations; and having done this, he addressed King Janūwamālik and all the Arabs, saying: ‘See now all of you the greatness of God, and how he displays his mighty power on behalf of his servants.’ Muhammad then fixed his eyes upon the moon, and called out aloud, saying: ‘O moon! come thou by the power of God, according to the desire of his servant, and by the power of God, who is great and powerful.’ He having said this, the moon came, and went round the Kābah* seven times; afterwards it came in a direct course to the side of the prophet; where it stopped, and with a loud voice pronounced the confession of faith†, while all those who did not believe on the prophet, were so terrified at hear-

* The Kābah is the temple at Makkah, which the Muhammadans say was built by Abraham. Every pilgrim who goes to Makkah must circumambulate this temple seven times.

† The Muhammadan confession of faith, which the moon is here said to

ing the moon pronounce the confession of faith, that they fell down and fainted. After this, the moon entered the left sleeve of Muhammad's garment, and came out at the right sleeve ; it then divided itself into two parts ; one part being towards the east, and the other towards the west ; and finally, it ascended into the sky and united again just as before without the least fissure. Muhammad now descended from the hill Kibālis, attended by King Janūwamālik, and Abās, and Abūtālib, and Alī, and Zūbir ; while all the great and rich men also followed the prophet to the plain of Abūtālib. His majesty then addressed them all, saying : ‘ O Gentlemen ! what have you to say to Muhammad ? as for myself, I firmly believe that he is the prophet of the last times, and the consummation of all the prophets, and the crown of all the prophets, and the patron of all the prophets.’ Abūjahal hearing his majesty speak thus, said : ‘ Do you now believe on this sorcerer, and that the moon has obeyed his call ?’ His majesty replied : ‘ O Abūja-

have pronounced, runs thus : *Ashhadu an la ilaha illallahu wa ashhadu anna*

Muhammadan rasulullahi. I firmly believe, that there is no god but God, and

I firmly believe, that Muhammad is the apostle of God.

‘hal! do not thou be unbelieving; the deeds of Muhammad are by no means common; if you do not believe, do yourself what Muhammad has done.’

When Abūjahal heard his majesty say this, he ran from the plain with all his relations, through fear of his majesty. King Janūwamālik then prostrated himself at the feet of Muhammad; also all the great and rich men came and embraced the feet of the prophet, with the greatest respect, professing themselves sincere converts to the religion of the faithful, with joy of heart; while Muhammad taught them to pronounce the confession of faith.

This business being finished, Muhammad returned home, attended by all his relations and friends, and by King Janūwamālik with his great military officers, and ministers of state, together with all his subjects; these all followed the prophet on his return to the village of Hātijah. As soon as they arrived, Muhammad desired King Janūwamālik and all the great men to be seated; and when all were seated, King Janūwamālik said: ‘O my Patron! I have now another proposal to make to you.’ Muhammad said: ‘What proposal have you to make to me?’ His majesty re-

plied : ‘ My wife has been delivered of a child which
‘ is not of the proper shape ; it has neither head, feet,
‘ nor hands. Now if you are the prophet of the last
‘ times, make him complete in all his limbs.’ Mu-
hammad said to his majesty : ‘ I am not able to do
‘ this ; God is he who is able to perfect that which is
‘ defective.’ In an instant after, Jibrā-īl came with
an order to the prophet Muhammad, to this effect :
‘ O my beloved ! go thou to the house of King Janū-
‘ wamālik, and cover the child with a mantle ; after-
‘ wards pray, performing the gestures of two prostra-
‘ tions ; and then, having pronounced the name of
‘ Muhammad, the prophet of the last times, deliver
‘ the child to its father.’ Muhammad, being thus
empowered to go, said to King Janūwamālik : ‘ Come,
‘ let us all go to the house of King Janūwamālik.’
The prophet then arose, and proceeded to his Majes-
ty’s house, attended by all his friends. They having
arrived, his majesty said to the prophet : ‘ Be seated
Sir,’ when Muhammad and all his friends, seated
themselves on chairs. As soon as all were seated,
his majesty brought his child to the prophet. The
prophet took the child, and covered it up ; after-

wards he pronounced the prescribed form of prayer over the child, and made his request to God. This done he uncovered the child, and, by the help which God granted to his servant, the child was complete in all his limbs, with most beautiful features, and a face as bright as the full moon. Muhammad then said to King Janūwamālik: ‘O King! take thy child, and take great care of him.’ His majesty prostrated himself before the prophet, and said: ‘Of a truth thou art the prophet of the last times; the crown of all the prophets, and the patron of all the prophets, and the consummation of all the prophets.’ When his majesty arose from his prostration, he ordered one of his treasurers to be called, to whom he gave directions to bring out gold, and silver, and beautiful garments, with ten men slaves and as many female slaves, all of which the King presented to the prophet. After this he feasted the prophet, and all his friends, and relatives, together with all the great and rich men. They all eat and drank very merrily, and when the entertainment was over, the prophet took leave of his majesty, and returned to the village of Hātījah.

APPENDIX.

NOTE [B], p. 13.

Judging from the various and inconsistent methods, which have been adopted to express the sounds of *fat-hah* in the Roman character; it seems highly probable, that no clear and definite idea, has ever been formed, of the precise number of sounds which belong to this vowel. It will however be found, upon close examination, that the *fat-hah* has two sounds, and no more, and that they are, that of the short *u* in *gun* and *fun*, and that of the *a* in *man* and *pan*, &c. Most writers agree in expressing the second sound of the *fat-hah* by the letter *a*, as heard in *man* and *pan*, but there is no such agreement, in their manner of expressing the first sound of that vowel. Perhaps no writer except, Mr. Crawford, in his *History of the Indian Archipelago*, has invariably expressed this vowel sound by one character. That gentleman has, it is believed, in every instance, in which he supposed that sound to occur, designated it by the *a* marked thus *ā*, and it is but the part of candour to confess, that his Work first suggested to me the idea of using the same character for the same purpose. It is to be regretted, that Dr. Marsden's *Malayan Grammar and Dictionary*, do not express the vowel sounds of the language with a little more accuracy. His readers find themselves inconvenienced by the employment of three characters to express the first sound of the *fat-hah*. The *a* in the penultimate of *da-ngar*; the *e* in *be-nar*; and the *u* in the penultimate of *ju-mu*, should all have the same sound: namely, that of the short *u* in *gun* and *fun*. But though Dr. Marsden has not attained to perfection, he may be congratulated on having made a nearer approach to it, than some have made, who have obtained the highest reputation as Malay

scholars, and who did not labour under his disadvantages. Werndly, who published a Malay Grammar and a metrical version of the Psalms, and Leidekker, who translated the greater part of the present version of the Malay Bible,* composed their works on the spot, in the possession of every advantage, and they have not employed less than four different letters to express the first sound of *fat-hah*. The *a* in the penultimate of *sam-pat*; the *e* in *be-xar*; the *o* in *som buh*; and the *i* in *pi-tjah* (*pi-chah*,) show the quadruple method which they adopted to express this simple vowel sound. Not to insist upon neither of these letters giving the right sound, pronounced as they always are, after the Dutch manner, the consequence of this inconsistency is, a very incorrect pronunciation. The native Christians in the Dutch Settlements, who it is well known, read the Malay Bible in the Roman character, pronounce according to the orthography of that version, and as may naturally be expected, their pronunciation of some words, differs considerably from that of their Muhammadan neighbours; for whilst, with the latter, the first sound of the *fat-hah* is invariably that of our short *u*, with the former, it is sometimes that of our *a* in *man*, sometimes that of our *e* in *men*, sometimes that of our *o* in *pot*, and sometimes that of our *i* in *pin*. In the Molucca islands, where the Christian population far exceeds the Muhammadan, the pronunciation of the Christians, is more corrupt, than it is at Batavia, and in those Settlements where the Muhammadan population predominates; nor will this appear at all surprising, when it is known, that in those islands, the Bible, in the Roman character, is quite as much the standard of Grammar, Orthography, and Pronunciation, as it is of Divinity.

NOTE [C], p. 19.

Werndly has asserted, that the soft letters can never take a *jazam*; and he has been followed in this opinion, by Dr. Marsden, as appears from page 20 of his Grammar; but I must beg leave to differ from both these gentlemen,

* Perhaps it is not generally known, that this version, as far as the VI. Chapter of the Epistle to the Ephesians, was the work of Melchior Leidekker; and that it was completed, after his disease, by Petrus van der Vorm.

for the following reasons. I interrogated on this subject several Malays, who are in repute as men of information, and they all declared, that the *ج* and *ي*, when they are *huruf mad*, require a *jazam*, just the same as any other letter. I have also had abundant opportunities of observing, that the Malays do actually apply a *jazam* over these letters. Further I have copied with my own hand a Malayan manuscript, which was written with all the vowels and orthographical marks, in which not a single *ج* or *ي* ever occurred, as *huruf mad*, except in the middle of a syllable, without a *jazam* over it. And finally; I consider the Malay definition of *huruf mad* in page 20, as decisive on this point; for what are *ج mati* and *ي mati*, but *ج* and *ي* with a *jazam*?

NOTE [D], p. 32.

Dr. Marsden states, in pages 5 and 6 of his Grammar, that the *alif* is short at the commencement of words, 'unless when marked with the orthographical character *meddah*, denoting extension, by which the length of the vowel-sound is doubled.' This remark is not so clear as could be wished, and there is some difficulty in fixing its true import. If Dr. Marsden means to affirm, that the *alif* is short at the commencement of a word, unless when it admits of being marked with the orthographical character *meddah*, there can be no doubt of the correctness of his assertion; for that is, in effect, saying, that the *alif barbaris* is, at the commencement of a word, shorter than the *alif mad*. But is that Dr. Marsden's meaning? Does he not rather intend to affirm, that the *alif* is short at the commencement of words, unless when it is actually marked with the orthographical character *meddah*? I hope I am not misrepresenting Dr. Marsden, but such appears to me to be the true import of his words; and this construction of them seems to be a fair inference, from the fact of his having marked the *alif*, at the commencement of some words, with a *mad*, and not having so marked it, at the commencement of others. Does not this distinction, when taken in connexion with the above assertion, seem plainly to imply, that the *alif*, at the commencement of a word, is to be

considered long, when marked with a *mad*, and short, when that mark is not applied to it? If this is Dr. Marsden's meaning, there is some reason to fear, that his statement will not be found quite correct; for it supposes, that the Malays never omit to place a *mad* over the *alif* at the commencement of a word, when it is *alif mad*, and, consequently, that when the *mad* is not applied, the *alif* is short. But it is a fact, almost too notorious to need stating, that the Malays seldom place the *mad* over an *alif mad*, at the commencement of a word; so that it cannot be inferred, that an *alif*, is *alif barbaris*, or as Dr. Marsden would term it, a short *alif*, merely because the *mad* has not been superscribed. If we turn to Dr. Marsden's Dictionary, we shall find, that

amongst all the words which commence with an *alif*, a *mad* has been applied to only twelve of them: namely, *آدم adam*, *آخرة akhirat*, *آكبر akir*, *آية ayah*, *آيم ayam*, *آير ayer*, *آلत alat*, *آف api*, *آفس angsa*, *آرغ arang*, *آرا ara*, and *آية aye*. However should have been written *آفس angsa*. But although Dr. Marsden has marked these twelve words only, as commencing with the long *alif*, or *alif mad*, we are not hence to infer, that these are all the words in the language which he conceived to commence with a long *alif*; for he himself has written *آمق amuk* and *آج aji* with a long *a*, which seems to imply, that he thought the *alif* long, in both these words, though he has not, in either word, marked it with a *mad*. The manner of spelling these words, does not appear quite consistent with the assertion, that the *alif* at the commencement of words is short, unless when marked with the orthographical character *meddah*, for while the absence of the *meddah*, indicates that the *alif* is short, the long *a* in the Roman orthography, implies that it is long. There is the same apparent incongruity in the orthography of Werndly and the Translator of the Bible, for they mark the *alif* at the commencement of some words with a *mad*, as in *api* and *ayar*, while in many others, as *aku*, *ajar*, and *anak*, the *alif*, though not marked with a *mad*, is expressed by the long *a*, and therefore considered as long. But what is the difference be-

tween a long *alif*, and an *alif mad*, or, to use Dr. Marsden's phraseology, an *alif* when marked with the orthographical character *meddah*? Are they not precisely the same; and has not the *alif* in *aku*, *ajar*, *anak*, and many other words, just as good a claim to the honour of supporting a *mad*, as the *alif* in *api*, and *ayar*? The fact seems to be, that the careless Malays, have occasionally applied a *mad* to the *alif mad*, at the commencement of a few words, while in by far the greater number of instances, in which it ought to have been applied, they have omitted it; and that our grammarians have not felt themselves at liberty to apply a *mad* where the natives had not applied one, though as appears from their Roman orthography, they have considered the *alif* to be long.

NOTE [E], p. 50.

Were it allowable for a foreigner to suggest an improvement, it would not be difficult to remove the inconvenience which is felt, in consequence of there being no orthographical character, by which one sound of the *fat-hah*, may be distinguished from the other. The *fat-hah* or *baris diatas* might be employed exclusively to express the second sound of that vowel, as it is heard in ^{o o} *فانتس* *pantas*, while its first sound, might be indicated by the total absence of a vowel, as in the two following words: ^{o a} *بسر* *basar*, ^o *بئر* *banar*. As the first sound of the *fat-hah*, is doubtless that vowel sound, which, in many of the oriental languages, is considered as inherent in the consonant, and therefore termed the inherent vowel, the method here recommended, is simply that which is adopted in the Sungskrit and its cognate languages. In those languages, no character is made use of to express the inherent vowel, except at the commencement of a syllable, an exception which cannot apply to the Malay; many syllables, therefore, consist of nothing but a simple consonant, but in which the inherent vowel is, of course, understood to be included. Thus in the Bengalee, the two consonants *kaw* and *taw*^{*}, without a

* The *aw* must be pronounced like *aw* in *awe*, but much shorter.

ny separate character denoting a vowel sound, form the dissyllabic word *kawlaw*, how many. When it is considered too that several languages of the Archipelago, to which the Malay bears a close affinity, have alphabets and a system of orthography, formed upon the Sungskrit model, there seems no serious objection against making the Malay, though it has assumed a foreign dress, conform in this particular to a good old custom of its near relations. A specimen of what is here proposed, is exhibited in the following *pantun*, which, though the reader may not have seen it before, he will, it is presumed, be able easily to decypher, without the assistance of the Roman character.

كَلْ فَوْهَنْ كَايْ دَدَالَمْ سَجَاَجَرْ * تَيْدَقْ بَرْوَعْ مَانْ بَرْبُوْهْ
كَلْ أَوْرَعْ مَوْدْ تِيَادْ بَلَمْجَاَجَرْ * مَانْ بَدِيْنْ تَتْدَالْ نُوْهْ

Most Europeans who have written on the Malay language, seem to have thought the use of the Roman character quite indispensable, as the only available medium of communicating to their readers, the true pronunciation of Malay words. But if the system of vowels and orthographical marks, contained in this little work, be correct, and the method, here proposed, of indicating the inherent vowel were to be adopted, the Roman character might be laid aside; for the student would find it of no more service in the study of Malay, than in the study of Sungskrit or Bengalee; and Dr. Marsden might then present the world with another edition of his Dictionary, without the labour of writing every word in two different characters.

NOTE [F], p. 52.

This rule, universal as it is, seems not to have been sufficiently understood, or to say the least, not duly regarded. The writings of most Europeans contain some violations of it, but whether they are to be attributed to want of

information or to want of attention, it is not necessary here to determine. It will however, be proper, for the purpose of illustration, to exhibit a few instances of its violation. In each of the following words, there is one syllable supposed to commence with a *huruf mad*; the spelling is therefore incorrect.

مُحَاجِر

correctly,

مَنْجَار *mangājar.*

مَنْجِيَتْ

مَنْجِيَتْ *mangīngat.*

بَرْوَلَه

بَرْوَلَه *barōleh.*

مَنْجُوْه

مَنْجُوْه *mangūjah.*

مُلَاي

مُلَاي *mulāi.*

بَرَاَجِر

بَرَاَجِر *barājar.*

دَاتَس

دَاتَس *diātas.*

تَرْوَبَه

تَرْوَبَه *tarōbah.*

مَنْجَايِل

مَنْجَايِل *mangāyil.*

وَتَارَا

وَتَارَا *utāra.*

بُورِيَه

بُورِيَه *būwih.*

The reader will perceive that the incorrectness complained of in all the above examples, except the last two, is occasioned by the omission of a *hamzah*, the consonant with which every syllable, that now appears to begin with a *huruf mad*, ought to commence. The last two examples, are extracted from Dr. Leyden's Comparative Vocabulary, and are much more worthy of censure than either of the others. The author evidently mistook the و in وِتَارَا and the ي in بُورِيَه for *huruf mad*, and he must, had he used the Roman cha-

racter, have expressed them by two vowels, perhaps *u* and *i*; and it is undeniable, that each of these letters, though supposed to be *huruf mad*, begins a syllable. It cannot be pleaded, that the error in question is occasioned by the omission of a *hamzah*, and therefore, attributable to mere inadvertence, for no *hamzah* could precede either of these letters. Dr. Marsden's animadversions on the orthography of this Vocabulary, are but too just; had the errors it contains been less gross or less numerous, there would certainly have been less reason to doubt the accuracy of the author's knowledge of Malayan orthography. Fearing, it seems, that the most usual native orthography might lead to mistakes, he has avowedly used a less common orthography, which he thought would be 'more auricular' than the other. But in what does his orthography differ from that of the natives? In nothing, it is presumed, but the introduction of a greater number of superfluous *huruf mad* than many of the native scribes would have introduced, and thus so disfiguring the words, that they cannot be recognized without difficulty.

The rule now under discussion, namely, that every syllable must begin with a consonant or *huruf barbaris*, is of great importance in forming a system of Malayan orthography in the Roman character, as many of the faults and inconsistencies, found in the orthography of those who use that character, may be traced to the non-observance of this rule. The **و** and **ي** appear, in too many instances, to be mistaken for vowels, even when they commence a syllable, and are accordingly expressed by vowels in the Roman character. It is readily granted, that an error of this kind may be of small importance in pronunciation, and it is perfectly excusable in those who are unacquainted with the Arabic character, but it is submitted to the consideration of all who profess an acquaintance with that character, whether an error of this nature, may not excite a suspicion of a writer's skill in Malayan orthography. There can be little doubt, that a person's manner of spelling in the Roman character, is a much more certain indication of his knowledge of orthography, than any thing which he may write in the Arabic character

without the vowels, for it is possible that he may spell many words very correctly, so long as he uses only consonants, and yet not be competent to the application of the vowels. He who writes in the Roman character is under the necessity of using vowels; hence, it is easy to learn his opinion of the weak letters, whether he considers them vowels or consonants, and also to ascertain the extent of his knowledge in, what may be called, the vowel system. Nor can a writer in the Roman character so entirely conceal his division of syllables, as that it shall not be known, in many instances at least, with what letter, in the Arabic character, he considers a syllable to commence. Viewed in this light, the correctness of a person's Roman orthography is a matter of some importance, for who would wish to subject himself to the suspicion, that he does not understand the orthography of the language in which he writes. When the Roman orthography accompanies the Arabic, the former is supposed to elucidate the latter; but in order to its answering this purpose, it ought not only to be consistent with the Arabic, in giving letter for letter, and as near as can be, vowel for vowel, but it ought also, to exhibit, as much as possible the proper division of syllables; for unless the Roman orthography answer these purposes, it will tend to confuse the reader, rather than to inform him.

There is one rule, respecting the division of syllables in the Roman character, which I will take the liberty to state, and illustrate by a few examples, hoping it may be of some little service to those who wish to form a correct Roman orthography. The rule is this: No syllable should begin with a vowel in the Roman character, unless it commence with *alif* or *hamzah* in the Arabic character. The reason of this rule may be thus stated. The *ا*, though termed a consonant or *huruf barbaris* at the commencement of a syllable, must, even in that situation, be expressed in the Roman character by a vowel; but the *و* and *ي* when they commence a syllable, are always consonants, even in the European acceptance of the term and consequently require to be expressed by *w* and *y*. In the following examples this rule has

been disregarded, and syllables are made to begin with vowels, which ought to commence with consonants.

bu at, correctly, بُوْتُ bū wat.

tu an, — تُون tū wan.

bo ah, — بُوْه bū wah.

si ang, — سِيْغ sī yang.

bi ar, — بِيْر bī yar.

pi a la, — قِيَال pi yā la.

ti a da, — تِيَاد ti yā da.

pu a sa, — فَوَاسِ pu wā sa.

da un, — دَاوْن dā wun.

ba u, — بَاوْ bā wu.

ma u, — مَاوْ mā wu.

na ik, — نَائِيْق nā yik.

ma in, — مَائِيْن mā yin.

la in, — لَائِيْن lā yin.

la ul, ——— correctly, لاوت lā wut.

ja uh, ——— جاره jā wuk.

ba ik, ——— بايك bā yik.

me nu ei, ——— منوي măn nū way.

ber si ol, ——— برسيل bār sī yul.

so a tu, ——— سوات sa wā tu.

pa kei an, ——— فكاين pa kâ yan.

mu li a, ——— ملي mu lî ya.

ta nam an, ——— تنامن ta nā man.

ha dap an, ——— هداقن ha dā pan.

sam but i, ——— سمبوت sam bū ti.

ey am, ——— هاييم hā yam.

ey er, ——— اير ā yar.

Other rules for spelling Malay words in the Roman character might be formed, but it is thought sufficient to remark in general, that a writer in this character should correctly exhibit every hard letter of the Arabic orthography, by its corresponding Roman letter; he should never introduce a super-

fluons consonant; he should never shorten words by omitting a syllable, nor lengthen them by a superfluons syllable; he should not represent syllables as being diphthongal when they are not so; and he should be consistent with himself, always spelling the same word in the same manner. The following words are all faulty in one or other of these respects.

pangit, correctly, پَنگِل *pang gil.*

pengali, — پَنگَالِ *pang gā li.*

pangang, — پَنگَنگ *pang gang.*

tingelam, — تَنگَلَم *tang gā lam.*

gergatji, — گَرگَاجِ *gar gā ji.*

issi, — اِيس *i si.*

bahgi, — بَهَاگِ *ba hā gi.*

bhaya, — بَهَايِ *ba hā ya.*

duhlo, — دَهْلُو *da hū lu.*

bahru, — بَهَارُ *ba hā ru.*

mulya, — مُلَيِ *mu lī ya.*

bruang, — بَرُوَنگ *ba rū wang.*

bahwa, ————— ^{بِهْو} *ba hū wa.*

anakniya, ————— ^{اَنْقِنْ} *ā nak nya.*

mahakota, ————— ^{مَكُوْت} *ma kō ta.*

berkeleihi, ————— ^{بَرْكَلَاَه} *bar ka lā kē.*

memberki, ————— ^{مَمْبِيْكِ} *mam ba-yī ki.*

jaihit, ————— ^{جَاهِتْ} *jā hit.*

keyn, ————— ^{كَايْن} *kā yin.*

ayakan, ————— ^{اَيْقَنْ} *ā yak kan.*

beiki, } ————— ^{بِيْكِ} *ba yī ki.*
baiki, }

sediakala, } ————— ^{سَدَكَال} *sā dā kā lā.*
sedekala, }

pakeyen, } ————— ^{پَكَايْن} *pa kā yan.*
pakien, }
pakeian, }

The last seven examples being all from the same author, and found in the same work, show an inconsistency, which it would have been much better to avoid.

NOTE [G]; p. 65.

Mr. Werndly states, that the prefix ^پ *pa*, when used in forming nouns of place, is an abbreviation of ^{پَرْ} *par*, and hence infers, that the rejection of the *ر* ought always be compensated by a *tashdid*; the proper place for which, is over the first letter of the primitive word. Dr. Marsden, speaking

of nouns of place, says: (Grammar page 34,) 'Derivative nouns formed with **قر** *per*, **قل** *pel*, **ف** *pe*, express for the most part the place of the action itself.' This observation seems to imply, that Dr. Marsden considers the

ف *pa* a distinct prefix, and not an abbreviation of **قر** *par*, as Mr. Werndly states it to be. The two principal European authorities appearing to be at variance with each other, it was thought proper to have recourse to native authority. The person whose opinion was requested on this point, is

reputed to be the best Malay scholar in Batavia, and is also said to be a very good Arabic scholar. He stated that **قر** *par* is the proper prefix to nouns of place, and that when it is contracted into **ف** *pa*, the first letter of the primitive ought in strict propriety to have a *tashdid*; it being, he observed, a rule in Arabic orthography, that when a letter is rejected, for the sake of an abbreviation, the following letter receives a *tashdid*. It is however very true, that the *tashdid* is not always audible in pronunciation, and especially where the pronouncing of it would produce any harshness. Thus though

from **جود** *judi* to gamble, is formed **فجود** *puj-ju-di-yan* a gambling place,

by prefixing **ف** *pa*, placing a *tashdid* over the **ج**, and affixing **ن**, yet no native, I believe, ever pronounces it as if written with a double **ج**; for two **ج**s (*jims*,) without an intervening vowel, would not only sound very harsh and unpleasant to a native ear, but also be very difficult to articulate. It may also be observed, that in many other instances, where harshness of sound cannot be an object of dread, the *tashdid* is but slightly observed in pronunciation. This discrepancy between the spelling and pronunciation, may be partly accounted for from the orthography being foreign, which perhaps does not, in every case, perfectly accord with the pronunciation; but when we consider the natural apathy of the Malays, who are never guilty of giving themselves unnecessary trouble, we need not wonder, that the *tashdid* is sometimes inaudible, for who does not know, that it requires less labour to articulate one letter than two?

Nouns of place may be formed at pleasure, by prefixing **ف** *pa*, with a

tashdid over the following letter, and affixing ن as appears from the following specimen.

فَبَبِينْتَانِ rabbintāngan, the starry sky, from بَنْتَعِ bintang a star.

فَتَتَاعِنِ pattopā-an, a gambling place, from تَفْ top to gamble.

فَسَيُورِنِ passayūran, the name of a village, from سَايِرِ sāyur culinary vegetables.

فَكُنُونِ paggunūngan, a mountainous country, from كُونِ gunung a mountain.

فَبَبِجَرَانِ pabbicharā an, a council-chamber, from بَجَارِ bichāra counsel.

فَقُبُورِنِ pakkubūran, a burying ground, from قُبُورِ kūbūr a grave.

فَمَانُوكِنِ pammanūkan, a small district town in Java, from مَانُوكِ mānuk a bird.

فَسِنْجَاتَانِ passinjatā-an, an armory, from سِنْجَاتِ sinjatta arms.

فَكُودَانِ pakkudā-an, a stable or place for horses, from كُودِ kūda a horse.

فَسَافِيْنِ passapī-an, a cow-house, from سَافِيْ sāpi a cow.

It must be acknowledged however, that even on the West Coast the Malays consider it rather a vulgarism, to give the inherent vowel the sound of *o*, and therefore a well bred native, when he wishes to speak correctly, gives it the sound which it has in other Malay countries. As I wish to suggest, rather than to affirm, that the *fat-hah* in a short, pure syllable, has always the sound of the short *u*, unless in a syllable, from which the *alif mad* has been removed, I have not marked the *a* thus *ũ*, except in cases, where the *fat-hah* has undeniably that sound.

NOTE [I], p. 161.

Most Europeans who study Malay, seem very partial to the superfluous *huruf mad*. This being the case, it is probable, that a rule, which very much diminishes the number of their favorite letters, will be received with some hesitation. But before we enter on a defence of the rule, it seems proper to point out the sources of a partiality, which, though for several reasons very excusable, ought nevertheless to be abandoned.

When a European commences the study of Malay, he very commonly, and perhaps, very naturally, mistakes the *huruf mad* for vowels. He has been accustomed to a language in which the vowels and consonants are both written, and finding that the *huruf mad* have the sound of vowels, he concludes that they must be vowels; and the total silence of his native teacher, relative to the real vowels, tends to confirm him in this opinion. He also perceives that those words which contain a number of *huruf mad*, are read with very great ease, while he feels it quite impossible, without the help of a teacher, to decypher those in which not even one *huruf mad* appears to his assistance. A native teacher soon perceives the predilection which his pupil has for the *huruf mad*, and does not fail, when he writes any thing for his perusal, to insert a *huruf mad* in almost every syllable.* In this way, many native teach-

* It is common for native teachers to prepare lists of words, written in this manner, to serve as first lessons for the gentlemen who employ them. 1

ers ingratiate themselves into the good opinion of their employers, by appearing to facilitate to them the reading of the language, but in reality, they deceive those whom they profess to instruct, and at the same time conceal their own ignorance.

As soon as a European is master of the alphabet, he ought to be instructed in the use of the vowels or *baris*, and the *huruf mad*. It should be clearly stated to him, that the only vowels are the *baris*, and that the only use of a *huruf mad*, is that of prolonging the sound of the syllable, in which it is found. Were this method to be adopted by the native teachers, their European pupils, would no longer consider the *huruf mad* as long vowels, nor would they wish to see them introduced in such numbers; on the contrary, they would look upon every superfluous *huruf mad* as an error, tending to mislead them, and to form a vicious pronunciation.

But if this is the correct method of proceeding, why do not the native teachers adopt it? The reason is obvious: They are not sufficiently instructed themselves, to adopt a proper method of imparting instruction to others. Those natives who teach for hire, are seldom the best scholars. They have learned to read and write, and they wish to turn their attainments to a profitable account; but their knowledge of their own language, is generally much inferior to that possessed by persons of a higher rank, who would think it too mean an employment, to sit by a European to teach him his *alis*, *ba*, *ta*. Few native teachers of the common class, are competent to the task of correctly applying the vowels to any great number of words; and being also ignorant of the distinct uses of the vowels and the *huruf mad*, they after introduce the latter as substitutes for the former. Some indeed affect to describe such a list lying on the table of my native writer at Java; and on inquiring the reason why he had used such a number of superfluous *huruf mad*, he replied, that though he knew that method of spelling to be incorrect, he had adopted it for the purpose of enabling the gentleman whom he was going to instruct to read with greater ease. I was myself misled in the same manner, by the first native teacher which I had; and there is reason to believe, that this deceptive practice is very common.

pise the use of the vowels, as a mark of puerility, pretending they are sufficiently learned to read without them; yet with all their skill, they do not scruple to avail themselves of the assistance of a few superfluous *huruf mad*, to render them precisely that service, which they ought to require of the vowels.

If such is the practice and such the attainments of those natives, whom Europeans commonly employ as their instructors, it cannot be surprising, that persons thus instructed, should imbibe some erroneous ideas; nor is it to be excepted, that unless they obtain better teachers, or study the language very closely, they will easily detect and relinquish their errors.

There seems some reason to suspect, that an attempt to remove all the superfluous *huruf mad*, may be rather unwelcome, not only as opposing what may be thought well founded opinions, but also as increasing the difficulty of reading. But no European would plead for an incorrect orthography in his own language, even though it might, by facilitating pronunciation, assist an indifferent reader. How much less then ought it to be pleaded for, when it vitiates pronunciation, and when the facilities, which it is thought to afford, may be obtained by adhering to a correct system of orthography. Let any one reflect on the native definition of *huruf mad*, which is, *huruf lanjut*, or the long letters, and he will easily perceive, that the direct tendency of a superfluous letter of this description, is to vitiate pronunciation, by protracting, much beyond its due length, the sound of the syllable in which it is found. In pure syllables the only difference between a long or accented syllable, and a short or unaccented syllable, consists in the former's having a *huruf mad*, while the latter has none. The application therefore of a superfluous *huruf mad* to a short or unaccented syllable, makes it a long or accented syllable; and the insertion of a *huruf mad* in a mixed syllable, makes that syllable longer by one half than it ought to be.

It will perhaps be objected, that the danger of contracting a vicious pro-

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nunciation, through the use of a few superfluous *huruf mad* is merely imaginary; for most Europeans, who have made any proficiency in the language, form their pronunciation as much by the ear, as by the eye. That the pronunciation is often formed by the ear, is readily allowed, but I am bold to affirm, that many instances of a vicious pronunciation, formed by the use of superfluous *huruf mad*, have come under my own observation. And is it not perfectly natural, that such should be the effect of an incorrect orthography, for almost every person capable of reading, is more apt to pronounce by the eye, than by the ear. But granting, that the superfluous *huruf mad* do not vitiate the pronunciation, it may still be asked, what good reason can be assigned for retaining them? Will it be pleaded, that they are useful as indicating the vowel sound of the syllables in which they occur? That they do in some measure answer this purpose, is readily allowed, but notwithstanding this concession, it is still contended that they are totally useless, and that the insertion of them is always to be condemned as an error. Something is certainly necessary, in many cases, to indicate the vowel sound of a syllable, but what so proper for this purpose as the vowel itself? The application of a vowel secures every advantage, supposed to be obtained by a *huruf mad*, while it is not liable to a single objection. Thus, if we fear the reader will confound *kami* we, with *kamu* you, the ambiguity which we wish to prevent, will be obviated just as effectually, by the application of a vowel to the final syllable, writing them *كام* and *كام*, as it would, by writing them *كاي* and *كامو*, with a *huruf mad* in the final syllable. So also, if we wish to make a distinction between the spelling of *ikat* to bind, and that of *ikut* to follow, we should write the former with a *fat-hah* in the final syllable, and the latter with a *dlammah*, thus: *ايكت* and *ايكت*; and this method, while it is strictly correct, is more definite than writing them *ايكت* and *ايكوت*. for though the latter will be immediately recognized, the former, will by

some be pronounced *iket* to bind, and by others *ikut* to follow. Surely then a practice which is not only incorrect, but also inferior in point of utility, ought to be abandoned in favour of one, which unites correctness with superior usefulness.

But it will perhaps be alleged that some of the best European scholars, and many respectable natives, frequently use the *huruf mad* in that very way which is here stated to be incorrect; and surely, the person who imitates such models cannot err very egregiously. In reply to this objection, it may be proper to inquire, whether either natives or Europeans can support this usage by any solid arguments; or whether they can adduce any known principles which will prove it correct. If the principles, laid down at the commencement of Chapter VII, are correct, it may be presumed, that the usage against which we plead, is not only destitute of support, but absolutely objectionable; and if so, it cannot be justified, though adopted by both Europeans and natives. And is there any thing absurd, or even improbable in the supposition, that Malays, who profess never to study their own language, should be unacquainted with the principles of its orthography? and will it be thought an unpardonable offence, to presume, that Europeans, who are foreigners, and whose knowledge of the language is confessedly partial, may have fallen into an error? But though we have thus far allowed, for the sake of argument, that the usage against which we now contend, has the support of the best European scholars, and of many respectable natives, yet this is a point which we are not, by any means, disposed to concede; for we think it may be already proved, that this usage has not the countenance of the best European scholars, nor yet that of the best native scholars. If we look at the compositions of the natives, it will be easy to observe, that they abound in superfluous *huruf mad*, just in proportion to the ignorance of the writer. In the best native compositions, the superfluous *huruf mad*, are used very sparingly, but in the writings of ignorant scribes, they are found in great abundance. It is however conceded, that a final *huruf mad*, in what

ought to be a short, pure syllable, is by all, used more frequently than a *mad lazim*, or *huruf mad* in a mixed syllable; but it is believed, that no good native scholar will plead for either usage as correct; expediency is the only plea, and that we have already proved to be unavailing. The *mad lazim* indeed, is so much discountenanced by good writers, that it seldom appears, but in a few monosyllables, the principal of which are دان and فون; and many instances have occurred, of its rejection from the former of these.

In speaking of the best European scholars, it may be necessary to premise, that we have as yet no standard works to which we can refer, but those of the Translator of the Malay Bible, those of Werndly, and those of our own countryman Dr. Marsden. The orthography of the Translator and that of Werndly, are in every respect the same; Dr. Marsden differs from them in the spelling of a few words, but, in most instances, his orthography perfectly agrees with theirs. The Translator and Werndly have, in some cases, adopted a final و and ي, in what should have been a short pure syllable; but never, we presume, a final ل, unless when the final syllable is really long. Dr. Marsden's method is for substance the same; but while the Translator and Werndly always spell *kami* we, with a final ي, writing it کامي, Dr. Marsden has, in page 250 of his Malayan Dictionary, given us both *kami* and *kamu*, written as proposed above, with a vowel in the final syllable instead of a *huruf mad*; but thinking perhaps, that the *huruf mad* was allowable, he has also spelt them کامي and کامو. As to the *mad lazim*, it is believed, that if we except the monosyllables دان and فون, not a single instance occurs of its use, in any pure Malay word, in the whole Malay Bible. If we turn to Dr. Marsden's Grammar and Dictionary, we shall see several words spelt with a *mad lazim*, but in most cases where it occurs, we have two different methods of spelling the same words; one method inserts the *mad lazim*, and the other rejects it; and if we mistake not, the respectable Author, by generally placing that method of spelling, which rejects the *mad lazim*, before that which inserts it, intended to signify his preference of the former method.

Having thus endeavoured to meet the arguments, which seemed most likely to be adduced, in favor of what we deem the superfluous *huruf mad*, the impartial reader will, it is hoped, be fully disposed to allow, that they cannot be used but in direct opposition to the known principles of orthography; that they have a pernicious tendency; that they are quite useless; that they want the countenance of all good scholars, both European and native; and, finally, that the rule which sweeps them all away, is supported by analogy, correct pronunciation, and the best authorities. It only remains to add, that as the monosyllables **دَان** and **قَرَن**, seem to have no just claim to be considered exceptions, it is proposed to spell them **دَن** and **قَن**; and this spelling, almost every one knows, agrees with the pronunciation.

THE END.

Having thus endeavored to meet the arguments, which seemed most likely to be advanced, in favor of what we deem the appropriate way, may, the impatient reader will, it is hoped, be fully disposed to allow, that they can not be used but in direct opposition to the known principles of orthography; that they have a pernicious tendency to mislead, and are quite useless; that they want the countenance of all good scholars, both European and American.

ERRATA.

page: line:

xxxvi note l. 7 from the bottom, for *not be read not to be*.

1. — for *Mr.* read *Dr.*

9 l. 3 from the top, for *kāras* read *kāras*.

— l. 4 — *lāmāh* — *lāmāh*.

11 note l. 1 and 5, for *Mr* read *Dr.*

— l. 6, for *escaped* read *entirely escaped*.

16 l. 5 from the top, for read

— l. 7 — for read

— l. 4 from the bottom, for *tānūwīn* read *tāmūwīn*.

122 l. 8 do. for *mong a cha pi-lāh* read *mang u cha pi-lāh*.

151 l. 1 from the top, dele *when*.

154 l. 2 from the bottom, for *mangangtung* read *mang-gantung*.

166 l. 3 — for *līchīn* read *līchin*.

172 l. 6 from the top, dele *and*.

158 l. 2 from the bottom, for *tārung* read *tārong*.

215 l. 10 from the top, for *Archeipelago* read *Archipelago*.

131 l. 2 — for *valgarism* read *vulgarism*.

232 l. 2 from the bottom, for *after* read *often*.

- 125 1 4 from the top, for ...
- 126 1 4 from the bottom, for ...
- 127 1 6 do. for ...
- 128 1 1 from the top, do. when ...
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Robinson, William

An attempt to elucidate the principles of Malayan orthography

Fort Marlborough 1823

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